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CONTENTS

	Page
EDITORIAL	3
JESUS, LEADER OF MEN, *Walter E. Bundy*	5
WHEN IS GROWTH GUIDED? *C. A. Bowen*	6
HOW IS GROWTH GUIDED? *Harrison Sacket Elliott*	8
THE UNIFIED CHURCH PROGRAM, *Forrest L. Knapp*	10
"METHOD" AND "METHODS," *Margaret M. Clemens*	11
DEVELOPING LEADERS IN ADULT WORK, *Irwin G. Paulsen*	13
AN EXPERIMENTAL VACATION SCHOOL, *Elizabeth M. DeMaris*	14
INTRODUCING THE HERO OF HEROES, *Annie Sills Brooks*	16
RELIGIOUS EDUCATION AS THE BASIS FOR COOPERATION, *Fred H. Willkens*	17
COOPERATION IN YOUNG PEOPLE'S WORK, *Harry Thomas Stock*	19
GETTING PUPILS INTERESTED IN THE GOSPEL OF MARK, *Nellie Kimberly Wadhams*	21
A WINTER YOUNG PEOPLE'S CONFERENCE, *John R. Scotford*	22
AUNT POLLY'S NOTIONS, *Remembered by O. G. Herbrecht*	25
BOOKS ON THE GOSPEL OF MARK, *Harry C. Wilson*	27
DO YOU TEACH LESSONS OR GUIDE GROWTH?	27
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
PRIMARY DEPARTMENT	28
JUNIOR DEPARTMENT	29
INTERMEDIATE DEPARTMENT	31
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS	32
CURRENT FILM ESTIMATES	33
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	34
NEW BOOKS	39

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

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EDITORIAL

Reputed Efficiency May Be Costly

N THE reputed efficiency of the church school there - lurks a subtle danger. Recognition by parents and by ıe community at large of such efficiency might actually ecome the undoing of the church school so far as its ırger and more ultimate purpose is concerned. That ul-ımate purpose is not institutional. It is vital. It is not ɔncerned with developing a strong church school, but ather with developing Christlike persons through quali-ying their everyday experiences with religious motives nd Christian ideals.

The reputation of the church school for efficiency and xpertness might create the impression that it is quite com-etent to take full responsibility for the religious educa-ion of all who engage regularly in its program. This ıight lead parents and leaders of public school and com-ıunity activities to assume that their religious responsi-ility consists only in making possible the work of the hurch school by giving it time and encouraging regular ttendance at its sessions. The development of Christian ersonality would then be "up to" the church.

Our current interpretation of the processes through hich Christian personality develops holds out little hope ıat a session of an hour or two a week can accomplish ıe desired results. "Specifically religious activities" con-titutes but one of eleven "areas of experience" in all of hich religious growth must take place. While the activi-es of the church school session are of great importance skillfully directed, their effectiveness in character de-elopment depends largely upon what happens in all the ther areas of experience and relationship. If parents were ɔ take less seriously their responsibility for Christian urture in the home, because of their confidence in the ompetency of the church school, the total cause of Chris-ian education might suffer a loss which no degree of hurch school efficiency could repair.

In fact, there is evidence of an alarming tendency for he modern home, even the homes of church members, to turn over" to the church the whole responsibility for hristian nurture without even waiting to find out how ompetent the church school is. This follows the tendency ɔ refer to specialized agencies the great majority of activi-es and functions which formerly centered in the home. f our current interpretation of Christian education is cor-ect, this is one function which cannot be disposed of in his manner without irreparable spiritual loss. The church chool can assist the home in its task, but it cannot suc-essfully become a substitute for the home.

Church school leaders should beware in their interpre-ation of their task, and in their relations with parents, not ɔ create a wrong impression regarding the place of pri-nary responsibility. Instead of requesting parents to co-perate with the church in putting over the church's pro-gram for children, they should rather offer parents spe-cialized assistance in caring for the religious needs of their own children. This is the "child-centered" viewpoint. Let us do nothing to justify or encourage parents to assume that Christian education is a church program in which pa-ents may help. Rather let us insist that it is a program for and with their own children for whose spiritual welfare parents are responsible, but in which the church may as-sist with a specialized service.

The indifference of many parents to their religious re-sponsibility for their own children makes it difficult to maintain this latter attitude. Not to do so is to condone and further encourage parental indifference. The solution consists in such a change in the adult church program that it will begin to change the attitudes and improve the abil-ities of these parents. A great movement in parent educa-tion in the churches must be undertaken in order to enable the leaders of children and young people to maintain a proper relationship with the parents of their pupils. Oth-erwise the very emphasis which comes to be placed upon an efficient church school may increasingly shift to the church school a responsibility which only parents can dis-charge. Thus, the very purpose for which the church school exists might be defeated.

Youth and Church Unity

THE divisions in Protestant Christianity present one of the crucial problems of the church of today. In spite of all progress in the direction of greater cooperative activities, the question of church unity remains as an issue of primary importance.

Recently the Institute of Social and Religious Research set out to discover the present attitude of Protestants on church unity. About forty denominational periodicals published a ballot on church union to which more than seven thousand replies were received. The questions were as follows:

"If you had to decide now what the religious people of the United States should do about church union, would you (a) adopt some form of permanent and binding federal union of denominations, after the analogy of the state and federal governments in the United States; or (b) continue essentially the present system of separate denominations; or (c) unite the various church bodies into one church?"

The results of the early balloting have been clearly inter-preted and rather widely published. Perhaps the out-standing conclusions based on a large sampling of ballots are two: (a) two out of every three votes indicate a de-sire for some specific form of church union; (b) laymen are much more attached to the present system of separate denominations than are clergymen.

What has perhaps not been made so clear are the differ-ences in the attitudes of youth and age. In the total vote twice as many favor union in some form as favor the con-tinuance of things as they are. It is perhaps significant to

find that in spite of youth's reputation as the revolting generation, the proportion of votes from young people under twenty is only three out of five in favor of a change. Moreover, the highest proportion of votes favoring the continuance of the present system is found in the age group under twenty; and for each succeeding age group up to sixty there is a consistent decrease in the per cent of those favoring the continuance of present denominational divisions. Again, in the total vote, just about as many persons favor some form of federal union as favor a general union. But among young people under twenty there appears a greater difference in attitudes. A somewhat higher proportion of votes among youth favor a general union rather than federal union.

A separate question appeared on the ballot regarding the union of related denominations, which was stated as follows: "Would you get churches belonging to the same denominational families to unite?" Ninety per cent of all votes were in favor of at least so much union. But, again, the lowest proportion of ballots favoring such union came from young people under twenty.

These facts lead naturally to the questions: Are these young people thoroughly informed regarding current problems of church unity? Does the church share with its youth the perplexing issues involved, and are the youth of the church encouraged to enter creatively into church unity and the many cooperative enterprises which are possible today? The rather disappointing returns from youth, as compared with the vote from their elders, seem to force upon us a negative reply to these questions.

Is Theory Worth a Cent?

"I DON'T care a penny about theory!" So spoke a college president when speaking at a state convention on religious education. His subject dealt with evangelism, and he tried to emphasize his interest in the practical rather than the theoretical.

This statement might be dismissed as an extravagant utterance which does not represent the speaker's total point of view, or as too far removed from sound judgment to deserve attention. However, something like it is said by so many persons and on so many occasions that it does deserve attention.

A mouse had been put into a maze, and several psychologists were sitting about with stop-watches and paper recording its movements. It became clear that the mouse had no theory on which it was proceeding. When put out of the food box where it had had just a taste of food, it began running up every alley, whether blind or not, and only after many unsuccessful attempts did it succeed in getting around to the food again. The second and third attempts required successively shorter periods of time, but there was no evidence that the mouse engaged in any theorizing. If it had, it would not have made the same mistakes so many times.

Great scientists formulate theories on the basis of the facts already known and on the basis of the implications of those facts. Then they proceed to test those theories by "practical application." Many marvelous discoveries which have meant much to the comfort and knowledge of the human race would not be made for centuries to come if it were not for theories. Steam boats, radios, airplanes, steel mills all began with theory.

In the field of evangelism there is theory. In fact, it is very likely that the speaker quoted began his first evangelical work with a theory that a certain plan would work. As president of a college, he probably has many faculty members whose work is largely dependent upon theory. The work of the entire denomination to which this man is related is proceeding on the basis of certain theories not yet definitely proved. In a sense, many of the claims of the Christian religion are theories.

There is enough idle talk without adding to it by such remarks as the one quoted in this editorial. He who does not engage in "theoretical" contemplation will show few significant results of his "practical" efforts.

Why Some Church Members Do Not Worship

IT WAS the closing service of the county Sunday school convention, and also the regular forum service in which the churches of the community united on Sunday evenings. There was a speaker from out of town, but the responsibility for the service of worship rested with two of the pastors.

The speaker and one of the pastors arrived at the church just a few minutes before seven-thirty, the time scheduled for the service to begin. The pastor of the church was found in the center aisle of the auditorium serving as usher. At exactly seven-thirty the two pastors agreed that it would be a good thing to plan the service, and so, with the speaker and the choir director, they retired to the ladies' parlor for the task. "How many hymns shall we sing?" asked one. "Oh, two at the beginning will be enough, I think," said the other. "How many anthems shall we have?" asked the choir director. It was decided that one would be enough. And so the planning of the service went on. One of the pastors agreed to announce the hymns, and the other consented to read the Scripture and lead in prayer. By that time all was in readiness (?) and the service began.

There is cause for rejoicing that by no means all pastors follow this procedure. Some of the splendidly ordered worship services of the present day are witness to this fact. Nevertheless, it may as well be recognized that it would be much easier to transform the opening exercises of the Sunday schools into real experiences of worship if all pastors, in the work for which they are rather exclusively responsible, would set a good example.

Coming Issues of the Journal

FOR the last four months the *Journal* has been ringing the changes on some of the main ideas in modern education. Objectives, growth, and experience have been given first place in successive numbers. In this issue the guidance of growth is handled in stimulating articles by Dr. Bowen and Professor Elliott.

Beginning with the February number these principles will be applied to specific tasks that face the church. In February they will be applied to the task of teaching itself; in March, to how character develops; in April, to program building; in May, to the use of the Bible in Christian education; in June, to the work of curriculum construction; and in July, to the total program of the church.

Articles of especial interest in the February number will deal with teaching, selecting and using procedures, parent education, organizing the youth program, et cetera.

Jesus, Leader of Men

V—His Religious Contacts: The Individual

By Walter E. Bundy*

THE multitudes are a permanent part of the Gospel icture. Jesus teaches em and heals their ck. Their presence oves him with com- assion because they are istressed and scattered, s sheep not having a epherd. Yet Jesus akes no attempt to ally the multitudes, to rganize them into a ovement or crusade ith himself at the head. e places no confidence numbers. In fact, esus never manifests e usual qualities of e natural leader who apitalizes the public vor he enjoys or the opularity of the cause e represents. In his ublic work there is no ttempt to awaken a group consciousness, to arouse group elings, to stir the group will, to apply group forces in oncerted action to accomplish group ends. Dramatic oments he allows to pass because his ends are not rved by them. Even a tense situation like the demon- ration of the impetuous Galileans on the Mount of lives he allows to die as soon as it is born. Jesus made o effort to arouse his nation as a whole or any group f interests within it. In the midst of all the public favor at he enjoyed he remained wholly objective, utterly different toward crowds and numbers with all that they ffer. This failure to seize the opportunities which cer- in situations presented must have cost him followers; must have brought disappointment to many of his hope- ul contemporaries.

The outcome of Jesus' public work testifies to his in- fference toward those advantages which numbers may ffer any movement. He did not die with his followers umbering thousands, hundreds, or even scores. Only a w faithful women from among his following witnessed is death and burial. In the Gospels, Jesus appears as tterly indifferent toward any form of organization. He anifests no disposition toward effecting it. From the andpoint of organization, no great religious leader ever ft his following as poorly prepared to meet the future s did Jesus. He seems to have trusted to purely per- nal bonds, and during his lifetime it was this more timate type of bond that held him to his disciples and em to him. This personal loyalty and attachment did ot stand all the stress and strain of circumstances. The

Graf Harrach

Peter's Denial of Christ

twelve deserted him at the scene of his arrest; one of them denied him, another betrayed him into the hands of his enemies. Nevertheless, Jesus trusted his cause to the loyalty of the individual, not to the masses.

The human objective of Jesus is the individual. Even when he is addressing great throngs, his real message is to the individuals of which they are made up. The most famous of his addresses, the Sermon on the Mount, depicts the duties and destinies of personal religious living. When one gives alms he must not let the left hand know what the right hand doeth; when one fasts it must be in secret; when one prays he must retreat to the inner chamber and shut the door. These are not the devotional habits of the masses; only the individual can follow them. His words on the birds of heaven and the lilies of the field are not calculated to bring courage and hope to depressed economic groups, but it does convey a solid substance to the individual who feels himself surrounded by a hostile order that questions his right or strength to exist. Even his great social sentence, the Golden Rule, is not addressed to the group. It is conceived and spoken as a personal precept, as a code and control of individual conduct, even though any thoughtful person may find in it the most far-reaching social implications.

In the religion of Jesus the group with all of its various interests falls into the background and the individual occupies the foreground. Jesus sets religious responsibility where the sense for it is strongest and keenest—in the individual. He does not leave it with the group where the individual may escape it. For Jesus, religion is a highly personal and individual thing—an intimate relationship between a finite subject and an Infinite object. It is for these reasons that neither social approval nor social restraint figures as a factor in Jesus' conception of religious behavior. Only one is good, even God, whose presence arouses mingled emotions, reverent fear, and trustful confidence. Jesus does not spare the individual, for he thrusts him out into that awful arena where mere man stands in the presence of his Mighty Maker. For the individual he establishes the supremacy of the

*Professor of English Bible, De Pauw University, Greencastle, Indiana.

(Continued on page 36)

When Is Growth Guided?

By C. A. Bowen

IT MIGHT be easier for this writer to describe situations where growth is not guided. Worse still, he might be able to multiply descriptions of times and places when and where earnest workers in the field of religious education are busily engaged in something which even makes Christian growth impossible.

However, such a negative approach to this subject would not be valuable. In beginning, we shall merely remind our readers that Christian growth takes place only when the laws of human personality are obeyed. Growth has little to do with rigid routine. It has much to do with the movements and processes of human life. Unless the mechanics and technics of learning operate well within the areas of human interests and needs, they hinder Christian growth.

Guidance

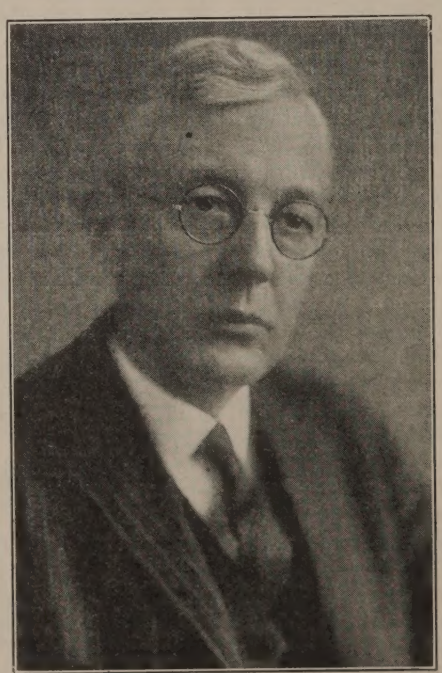
Guidance is the correct way of handling growing persons, because it is based on the laws of human life. When these laws are not fully understood, human beings are handled as if they were no more than mere living creatures. Educators are thus seen in the grotesque role of seeking to make out of man a first-rate animal, leaving out of the question that higher capacity which makes it possible for him to hold fellowship with God. In guiding growth, we take some account of the laws of biology; but we hold as supremely important the laws of personality.

Equally as grotesque as the effort to make out of man a high class animal is that of treating human beings as if they were inanimate objects. Through external pressure of one kind or another, the attempt is made to fit persons into some artificial scheme of things. In this way they are cut off from reaching their highest development by the path of intelligent choice and free endeavor. Such methods of handling life represent the effort to apply the laws of physics in a realm where only the laws of personality function effectively.

Life's Possibilities

When is growth guided?

When one person helps another to realize the possibilities of human life, that person is guiding growth. We must have a desire to grow or we shall not pay the price of growth. There are many claimants upon our time and energy. Some of them will contribute to our development; others will hinder it. Properly stimulated, we may awaken a desire to attain the heights of human progress; intelligently guided, we may strengthen that desire until it becomes dominant. Carried further by our cooperation with those who are guiding us, this desire may reach the point where it becomes a kind of practical life philosophy. Upon the basis of this philosophy we develop our habits of choice and our more or less fixed attitudes and outlooks. Growth is guided when persons are brought to realize the extent of their powers of development.



Dr. Bowen Is Secretary of the Editorial Department, General Board of Christian Education, Methodist Episcopal Church, South.

Directed Efforts

When one person helps another to plan out wisely the direction which his life will take, that person is guiding growth. The freedom and stimulation so characteristic of our modern ways of living are producing vigorous growth in various directions. However, in all too many cases no net gains are being recorded. Lives rich in talents and energies are being held to mediocrity because of the wastage brought about by inward competition. Conflicting impulses cancel out each other until the results achieved amount to very little. Unless direction is given to the greatly enriched personal powers of the present generation, little will come out of the discoveries and achievements of our age. Growing lives must be shown how to proceed according to some worthy pattern. That originality and dynamic which is so priceless a part of the life of the present must be protected from waste and turned to noble ends. Growth must be safeguarded by means of guidance.

Favorable Conditions

When conditions are made favorable for progress in the direction of worthy attainments, growth is being guided. When our children are young we have the opportunity to provide many situations favorable to their growth. In the home we have it in our power to guide them through stimulating and helpful experiences and to interpret the stern realities of life in terms of a noble philosophy. We may help their teachers in public school and church school to create a correspondingly favorable environment.

But when these children grow older, the home is compelled to work in cooperation with other community agencies in furnishing such guidance. Economic and health conditions, community attitudes, reading materials, and amusements are factors to be reckoned with in this guiding process. As these children of ours move further and further out into the world, conditions favorable to their continued growth must be provided through the cooperation of larger human groups—social agencies, political parties, states, and nations.

Perseverance

When someone gives encouragement to another to ersevere in his determination to fulfill his highest pos- bilities, that person is guiding growth. Morale is one f life's most important needs. No matter how near we re to achieving some worthy goal, we are apt to yield o the pressure of the difficulties hich confront us. This may partly xplain why there are so many frac- onal individuals who have attained nly part of their growth.

At present we have an oversupply f persons who can furnish us with n analysis of the difficulties and angers associated with the tasks of ife. But what is needed is help n developing the daring and confi- lence to carry these tasks through o completion. It is important that ersons receive aid in holding their ttention so closely to the importance f the high goals which they have hosen that they may prove superior o the obstacles to be overcome. uch a stimulation of morale is one f the most important things to be onsidered in connection with the uidance of growth.

Fellowship with God

When opportunities are provided or normal fellowship with God, growth is being guided. There is adequate ground for sserting that, apart from fellowship with God, persons annot reach that stage of development appropriate to hose who have been created in the divine image. The ther elements of growth depend for their full attainment pon such a vital relationship with the divine. Otherwise he basic significance of life will not appear; there will be ittle incentive to appropriate the more abiding values; he lower rather than the higher self will find expression; dequate controls will not be introduced into the con- usion of competing impulses; lack of morale will allow he more noble resolves to languish.

For this reason we recognize the important place which he cultivation of fellowship with God holds in the guid- nce of growth. Contacts with God must be multiplied n helping persons to make choices, quest after values, nd carry enterprises through to completion. When we elp human beings to realize vividly the presence of God s the One in whom all plans for human guidance find heir origin and ultimate goal, we underwrite the wisdom nd stability of our efforts to aid persons to attain their ull stature of development.

Those Who Guide

The success of all our efforts to guide Christian growth depends upon those to whom this task has been com- nitted, whether parent, or teacher, or friend, or some ther human agency (or group of agencies). How ac- urately do these guides value human personality? How vell do they understand the laws of human development n its relation to the purpose of God? Can they make ew adjustments along with those whom they are guiding? Can they deal with them as companions and comrades? Do they secure reward from seeing personality developing and growing and flowering under their nurture sufficient to make them self-effacing? Questions like these must be satisfactorily answered before we can be sure that Christian growth is being guided with any considerable degree of success.

> *WHEN one person helps another to realize the possibilities of human life, that person is guiding growth."*
>
> *"When one person helps another to plan out wisely the direction which his life will take, that person is guiding growth."*
>
> *"When conditions are made favorable for progress in the direction of worthy attainments, growth is being guided."*
>
> *"When someone gives encouragement to another to persevere in his determination to fulfill his highest possibilities, that person is guiding growth."*
>
> *"When opportunities are provided for normal fellowship with God, growth is being guided."*

This relationship between the guide and the guided is largely a matter of life sharing. Along with its objective aspects (the suggestions made and the activities enterprised) go its subjective features (outlooks, tempers, aspirations). When a person is giving guidance, he is giving his very life. It becomes all the more apparent, therefore, that when Christian growth is guided, the one who guides must be constantly cultivating a rich Christian experience. The success which we achieve in guiding Christian growth is wrapped up to some degree in our equipment and teaching skills. It has everything at stake in the quality of the Christian experience of those to whom the task of guidance is committed. For the prime condition of the success we all desire, we must look to the experience of the Master Teacher when he said, regarding those followers to whose guidance in religious growth he had given his life, *"For their sakes I sanctify myself."*

Annual Meeting

February 6 to 14, 1933

THE Annual Meeting of the International Council of Religious Education will be held at the Hotel La Salle, Chicago, February 6 to 14, 1933. The following schedule of meetings has been arranged:

Monday and Tuesday, February 6 and 7—Meetings of Committees of the Educational Commission.

Wednesday, Thursday, Friday, February 8, 9, 10—Meetings of Professional Advisory Sections.

Friday, February 10 (entire evening)—Decade Dinner. Members of all Sections and visitors are invited to attend this Decade Dinner. Details will be announced later.

Saturday, February 11—Educational Commission. The first session will be held at 9:30 A. M.

Sunday, February 12—Day of Rest and Worship.

Monday, February 13—Luncheon Meeting, Board of Trustees.

Monday and Tuesday, February 13 and 14—Annual Meeting of Executive Committee of International Council. The Council will convene on Monday, February 13, at 9:30 A. M., and continue in session until the docket has been completed, probably Tuesday afternoon or evening.

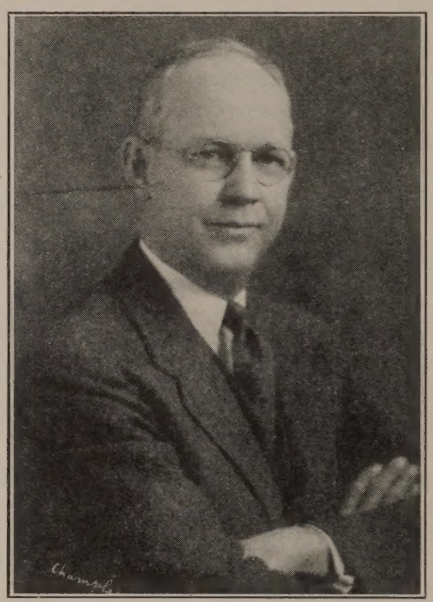
Application has been made for reduced railroad rates of one and one-half fare for the round trip. Under more favorable conditions granted by the railroads this year, it is hoped that these reduced rates can be secured for all on the certificate plan. Complete information will be given in the February *Journal.*

How Is Growth Guided?

By Harrison Sacket Elliott*

GROWTH takes place through experience. Experience takes place in response to situations. The only way in which character may grow is through the experience of living." These are statements taken from The International Curriculum Guide, adopted by the International Council of Religious Education. What is the meaning of such terms as "growth through experience," and "education through activity"?

An answer may be found, if one will watch the growth of children from birth to five or six years of age. Physical maturing is a conditioning factor. But even more important is the fact that if they are in good health and properly nourished, little children are always active, exploring everything within the range of their capacity. With what result? They learn more in the first six years than in any other equal period of their lives. They discover the characteristics of things about them. They learn to use their hands and feet. They learn the kinds of action which are to be trusted and the kinds of which to be suspicious. They try out crying and smiling, being stubborn and being cooperative—in fact, every possible response in their repertoire — and find which ones work and which ones fail. In brief, little children grow by being active in an environment where there are things and people—things to be manipulated and moved around and lived in relation to, and people to be cooperated with.



Growth will take place whether or not it is guided. A child, for example, will learn in the school of experience, if he is turned loose on the street with no direction, provided, of course, he is looked after enough to keep him alive. By guiding the growth of children, we mean that adults take responsibility for cooperation and comradeship with children, in order that they may have experiences which are both more interesting and more useful, and in order that they may learn more rapidly and more effectively through their experiences than they would if they were unguided. The ideal situations for the guidance of growth are those in which children and adults share in activities, the necessity and the worthwhileness of which they feel. A mother and her children working together in the home, in which the mother helps in developing skill, sets the spirit, and supplies the information, is an ideal situation for guiding growth. A father and his sons taking responsibility together for the work of a farm is another ideal situation for the guidance of growth. There are real enterprises to be carried out, the success or failure of which make a felt difference in the actual income which the family has. The reason that camps have proved such excellent educational opportunities is because they provide opportunity for boys and girls to live with adults, and to take responsibilities for the actual duties which are necessary and to engage in many enriching and interesting enterprises. Another ideal learning situation arises when an adult leader takes his group on some kind of an adventure in the country or the city, with things to be explored and to be appreciated, such adventures as climbing mountains, going on a canoe trip, cross-country hiking, visits to places of interest. Similarly, enterprises of any kind in which the outcome is worth while—making things for use, planning and putting on a play or a social event, planning and carrying through some aspect of the work of the church, cooperating in meeting some community problem or need—offer excellent opportunity for comradeship between adults and children, or between more experienced and less experienced adults. The more definitely the church, the home, and the school can plan so that boys and girls live and carry on activities with adults in situations which are rich in possibility but which require responsibility, the better will be the conditions for the guidance of growth. This emphasis upon growth through experience does not mean that there never will be any instruction. But instruction will be given in relation to something that the group is doing or making or visiting, or in relation to some situation or problem the group members are facing, in order to give help which will add either to the effectiveness or the richness of the experience.

One will often see, in a conventional class in a church, children sitting as quietly as the teacher can induce them to sit, listening to instruction and answering questions from the teacher. There is a minimum of activity. The subject matter is found in booklets giving biblical or other information on which the teacher comments or the pupils are asked to recite. A church school of this type is inconsistent in its practice with a theory of education which says that growth comes through experience and that guidance is given in connection with activity. The unit of education in a progressive church is a group or club, with a leader, which engages in many activities and enterprises together. The classrooms are not the cells of an Akron-type church but rooms of various sizes, arrangement, and equipment, suitable for work and play for the smaller children and for meetings and activities for the older members of the school. If an individual grows in and through experience, then it is evident that

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great proportion of his education is going on in sig-ficant experiences beyond the direct control of the urch, in the home and community, in business and vo-ation, and in other relationships. The CURRICULUM UIDE notes that "in many cases the educator will seize on the actual on-going experiences of an individual or roup and, through interpretation and guidance, utilize em for the attainment of educational ends." This in-olves the groups being made up of individuals who have me friendship with each other, and the teacher or leader aving such a relationship with his or her group that e members are willing to share their extra-church ex-eriences and talk them over in the church school fellow-ip. Often this requires the recognition of the inter-elationship of the church with the home, the school, and e community, and the willingness of the church to work ith parents, teachers, and others, in relation to the total xperiences of children or young people. Parent-teacher ssociations, community councils, et cetera, are organiza-ional evidences of this interdependence.

The discussion thus far points to the fact that growth s guided indirectly, by attention to the conditions under hich an activity is carried on. It is not possible to se-ure growth by telling children to grow; but it is possible o furnish the conditions under which growth takes place, ust as it is possible to furnish the soil, the moisture, and e sunshine conducive to the growth of plants. The first ecessary condition for the guidance of growth is par-icipation in activities. The rate of growth is somewhat n proportion to the degree of participation. As the CUR-ICULUM GUIDE says, an educational experience is "per-onal, and learning can take place only through self ctivity on the part of the learner through which actual esponses are made to real life situations or through hich the experience of others is re-experienced in imagi-ation." There must be opportunity not only for reciting acts, or even chiefly for observing the activities of others, ut also for personal participation in some way, either in oing or enjoying, in reading or thinking, in responding o personal or impersonal elements in the environment. Equally important is the opportunity for participation in ifficult situations which arise, in making one's own hoices, and in taking the consequences of one's actions, just as far as maturity will permit. Character grows in children, not through conformity to adults' wishes, but through free choices. It is not really a moral situation unless choice is possible. A little girl, who had always had everything she wished as an only child, was heard debating with herself in the nursery school, when she was asked if she would like to pass the doilies for the morning lunch: "If I pass the doilies, I can't pass the plates." She was foreseeing consequences and making a choice in a social situation, an essential to growth. Learning to work with others, to take responsibility, to carry things through to completion, not to be too easily discouraged, to take defeat along with success—all of these characteristics grow incidentally but integrally in connection with enterprises and activities in which individuals participate. Adults are not to be disciplinarians or taskmasters and attempt to force children to participate in this way or that, but they should recognize that they do have a dominating influence in many of the situations in which children are living, and they should exercise this control in ways to make for real responsibility rather than passive conformity.

A second condition for the guidance of growth is that the experiences shall be social experiences. Learning by one's self results in growth; but there is much unnecessary waste of time and often harmful or destructive activities are engaged in. It is through sharing with others and learning from them in the course of the experiences that growth is both guided and increased. The statement of the CURRICULUM GUIDE is very clear on this point: "A characteristic condition of an educative activity is fellowship, through which growing persons share with each other, and through which the more mature may guide the less mature into a more abundant and satisfying experience." Particularly important is association of the more mature and experienced individuals with the less mature and experienced. Learning to drive a car illustrates the essential elements. The experienced driver guides the growth of the learner by sitting beside him as he attempts to drive the car, in order to protect him from accident due to his lack of skill, in order to make suggestions on his efforts so that he will increase his skill

(Continued on page 24)

AN IDEAL LEARNING SITUATION—A LEADER TAKES HIS GROUP ON AN ADVENTURE INTO THE COUNTRY TO EXPLORE AND APPRECIATE NATURE

The Unified Church Program

By Forrest L. Knapp

MUCH has been said in recent times, in some quarters at least, about a unified program for the church. Articles have been written, and speeches have been made on the subject. The highest official groups of denominations have taken actions looking in the direction of a unified program for certain aspects of the church's life, if not for the entire church. What is meant by a unified program?

There are three basic factors involved: a single basic purpose; a single basic method; and an interrelation of diversified elements. These three factors will be discussed briefly in this article, and in a succeeding article, in the next issue of the *Journal*, some of their practical implications will be suggested.

A Single Basic Purpose

It is very likely that if the leaders of various phases of the program of any church, such as the leaders of the young people's society, the Sunday church school, the men's club, the Sunday morning church service, and the prayer meeting, were to be pressed to consider the matter, they would say that underlying the programs of all there is one common purpose. Nevertheless, it is improbable that leaders and others are often conscious that such is the case. The purpose of one is for expression, of another for worship and preaching, of another for fellowship, and so on. Thus it is that the local church, in many instances, is a sort of federation of groups and agencies and organizations rather than a single program.

It is important that there be a single basic purpose in order that all shall move in the same direction. Even with the finest spirit of harmony, the lack of such a purpose is sure to result in cross purposes and ineffectiveness. Whenever all leaders and all groups heartily adopt the same far-reaching objective, the first step toward a unified program has been taken.

An editorial on "The Church and Christian Education," in the July, 1932, issue of the *International Journal of Religious Education*, discussed the question of the purpose of the church and of Christian education. It was pointed out that basically the purposes are the same—to foster the growth of Christian personality and to regenerate the social order, each of the two aspects of the purpose being related to the other and dependent upon it. The argument used there could be used also in considering the interrelation of the purpose of the church as a whole to the purpose of any other aspect of its program. Why should the church school, the Christian Endeavor Society, the Epworth League, the Baptist Young People's Union, or any other young people's organization be carried on under the wing of the church unless it is undertaking to accomplish just such a two-fold purpose as the growth of Christian personality and the reconstruction of the social order? The same question may be asked with equal pointedness regarding the women's society, the men's club, the Scouts, and, indeed, the Sunday morning church service itself.

If there is to be a unified program, there must be a single purpose determining the activities throughout the entire life of the church.

A Single Basic Method

God might have ordained that individuals would grow in Christlikeness most rapidly by spending all their time in complete isolation from all other human beings, or by living with the wild beasts in the woods, but he did not. In recent years much has been discovered regarding the plan that he did ordain for the growth of persons. Some of the old notions have been exploded, and a method not very well understood or very widely used is slowly being adopted by the church. This is the educational method. Most leaders in the church are thinking of the educational method as just one of several, some of which will be used on one occasion or by one group, and some of which will be used on other occasions or by other groups. It is expected that the Sunday school should be educational in its method, but the church service uses some other method. The educational method, properly conceived, is nothing more nor less than the method most in harmony with the laws established by God for Christian growth. Let emphasis be placed upon those words, "properly conceived." In some churches what is called the educational method is not educational because there is too little understanding of the laws of human development. This method might be called by any other name under heaven, but, whatever the name, it is the obligation of the church to discover how God has ordained that Christlikeness develops and to proceed accordingly. There is reason to believe that the educational method, as at present understood, while it is not yet a perfect representation of the will of God, approaches the ideal more closely than do some of its contemporaries.

Someone will ask, does that mean that the church in all phases of its work should confine itself to studying lessons under the direction of persons called teachers? It does not—at least in the usual sense of the terms "lessons" and "teachers." It means that every aspect of the program will take into account the needs of the persons involved and will guide each through such experiences as are most likely to make the greatest possible growth result. It means that the primary emphasis in the church will not be upon handing out to its constituency a preconceived body of data for final adoption, but that it will be upon enlisting those whom it serves in reaching out into enterprises that are challenging and creative in the direction of building a better world. Data will be presented as they are needed and will be helpful. The past will be taken into account, but the future will be the focus. Individual initiative will be encouraged on the part of all and at all times, in the spirit of happy cooperation. The church will become a big family engaged in a big family enterprise.

An Interrelation of Diversified Elements

To suggest a unified program is not to suggest that all persons in the church will engage in the same activities at the same time and all together. Because of differences in age, interests, and needs, there must be grading and other types of diversification. Sometimes the emphasis will be upon one type of activity for one group and an-

(Continued on page 12)

"Method" and "Methods"

By Margaret M. Clemens*

Even when the doors are shut on the class and the specific "lesson" has started, the class is not alone! The general situation is always there also, in one subtle form or another. The use of these two factors is considered in this article.

THERE are two ways of interpreting "method" when the term is applied to the teaching of children in the church school. These two interpretations we ay call the narrow or specific, and the broad aspects the problem—the "way" and the "ways" of teaching. If, during a leadership training class, an assignment ould be made having to do with the observation of a acher at work, this question might be asked: "What ethods of teaching were used during the class session?" ne answer would doubtless concern itself with specific chnics and "tools" of teaching: such as, story-telling, cture study, conversation, dramatization, and the like. his would be considering method in its narrow aspect, d because one cannot be a good workman without unrstanding one's tools and how to use them, it is exceedgly important that teachers of children should know w to use effectively these teaching skills. But just as portant, or more so, is the ability to guide the chilen's learning through the use of these skills into a cre ive and unified experience in learning. The broad pect of method is concerned with the total situation and effect upon the child. It must take into account, there re, not only specific methods and the ways in which ey are used, but also the more subtle elements which lp to make up the total picture of a learning situation: ch as, the influence of the adults concerned, the type equipment available, the general air of informality and asticity in the program, and the like.

Perhaps it will help us in our definitions to think of beautiful picture, such as the "Sistine Madonna." The fferent "pictures" which make up that total picture can sily be separated for study. There are, first of all, the ntral figures of the Mother and Child, unequalled in veliness and quite worthy of standing alone for enjoyent and for study; there are the two cherubs at the ttom of the masterpiece, often copied as separate picres; and there are the figures of the adoring saints at e right and the left. To each of these separate pictures aphael devoted consummate skill and artistry that it ight be in itself as perfect as possible, but his greatest astery is evidenced in his arrangement of these together, the combination of line, of color, of form, of balance d symmetry to make what is commonly accepted as the orld's most perfect picture. It is partly this technical erfection, and partly the spirit and beauty which the hole picture breathes, that accounts for the influence of e "Sistine Madonna."

pecific "Methods" or Procedure

So, when we think of "method" in the religious edution of children, we are very much concerned that we shall be able to direct conversation skilfully, to tell a story artistically, to use biblical material so that it shall contribute significantly to the experiences of the children, to help the group plan and conduct an excursion that shall yield desired knowledge and appreciations, to direct the group in the use of manual arts, or to guide the learning of the children in any of a number of specific technics and skills which may be fruitful in learning. We are concerned with these because good teaching demands a mastery of such skills.

The Relation of "Methods" to "Method"

On the other hand, we dare not forget that everything in the entire situation is having its effect upon the life of the pupil and is thus contributing to what he is learning. Therefore, method is concerned not only with these skills and the combination of them into a unified plan, but with other elements that may enter. For example, we are trying to teach a satisfactory concept of God and reverence for him. Who shall say whether our carefully planned service of worship may contribute more or less than the attitudes toward God of the adults of the department, or of parents, or teachers at school? We wish to teach love for the church as a temple for worship, but can we judge that the story of Solomon's Temple may contribute more to this concept than the silent influence of our own beautiful primary department room? A group of children who dramatize the story of Abraham giving first choice to Lot, and then quarrel as to who are to have the chief parts, or a group who during the worship service are actually learning irreverence, lack of self-control, and failure to cooperate, are finding very contradictory elements in the methods used, and the chances are that the negative impressions will be the more lasting ones.

Method in Its Broader Meaning

An accurate analysis of method must, therefore, take into account such things as the attitudes of leaders toward the church, toward one another, toward the children, and the extent to which their lives exemplify the Christian principles they are teaching. It must consider the attitudes of the children toward one another, toward older people, toward those of other races, toward the church. It is concerned with the physical surroundings in which the children are learning, whether or not there is sufficient space and equipment for an informal and creative type of learning, and whether beauty as well as comfort have been considered. It is vitally interested in the attitudes of the home toward God and Jesus, toward the church, and toward Christian attitudes, ideals, and responses. It is against such a background that the more

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specific procedures are carried on as the children work and learn together.

Organizing Method into a Teaching Plan

Of course, in any well developed teaching procedure there must be a definite plan of work which organizes the activities of the children and the methods used. Under the old knowledge-centered type of teaching this plan was comparatively simple. A theme expressing a certain truth was selected and a number of lessons related to the central theme were grouped together. Each Sunday's lesson, however, was a distinct unit in itself and the common lesson plan followed was: (1) a period of preparation for the story; (2) the story; (3) an expression of the story and the teaching of the memory verse. The emphasis in such a plan was necessarily on the imparting of knowledge.

Now teachers are recognizing that their most important task is guiding growing life into more Christian ways of living. They are coming to feel that the experiences, the needs, the interests of children themselves must determine both the materials and the methods used. Under these principles the organization of a teaching plan is more complex and more difficult. From a study of the child's experiences, centers of interest are determined. Around these centers of interest units of work are planned, and in the development of the unit many problems come to light, various materials are introduced, and different methods are used as the teacher seeks to guide the experiences and activities of the children through a complete learning experience. There is a plan for the unit of work, and a plan for each class session—but this last does not mean that the work of one session will be complete in itself. Since the units are really units of Christian living, aimed to help the children grow in Christian attitudes, ideals, and conduct, it can be seen that the plans must be elastic and the sessions informal, allowing for initiative and activity on the part of the pupils. Such an organization of method requires not less preparation by the teacher, but more—more study, more skill, more resourcefulness, more understanding—yet the results in the lives of the pupils make it exceedingly worth while.

Aiming at a Definite Goal

Of course, in deciding upon the best methods to use in a given situation, and in evaluating their effectiveness, it is necessary for us to have established very clear-cut and definite goals toward which we are aiming. If we do not know where we are going, we can never determine the best ways for getting there; if we have no destination clearly in mind, we may be sure we shall never arrive. In formulating our major goals we have the help of the seven accepted objectives for religious education, with which every leader should be familiar. In brief, we may summarize these to say that we are using methods "to help the children to learn, in the midst of their everyday experiences, to know and make their own the purposes of God as these have been revealed in Jesus." There will be, in addition, very definite and specific goals for each unit of work which will help us in organizing the methods we use. So every worker with children needs to understand the importance of both the general method and specific skills, the *way* and the *ways* of working, and how they can be blended into a complete program of Christian education for our boys and girls.

The Unified Church Program

(Continued from page 10)

other type of activity for another group. During the course of a given year, each person may engage in many different sorts of activities. Nevertheless, if the program is unified, there will be an interrelation between the various activities participated in by any person or group. There will be integration.

The desired integration or unification is a factor within the experience of the individual. To the extent that the individual recognizes that all his activities are pulling him in a single direction and by a common method, may the program for him be said to be unified, or integrated. Too often the experience of the young people on Sunday morning is thought of as having no relation to their experience in the young people's meeting on Sunday evening, or to their athletic program during the week. A similar situation prevails for other groups. Somehow the church must help each person in its constituency to see all his experiences, whether within the church or without, as a whole and to see their interrelation. Moreover, there must be some actual interrelation. Worship takes place when it is a part of experience, leading out of experience or into experience, or both. Hence, services of worship should be planned in relation to experience. Religion, if it be effective, should be a part of life and should be the integrating factor in life.

Because experience, a rather elusive thing, is at the heart of this matter, it is difficult to make clear the basic idea in integrating the many activities essential to a comprehensive program for any age group. For any age group in the church there may be services of worship, athletics, parties, Bible study, studies in art appreciation, studies in music appreciation, service activities, and other enterprises. Unification or integration would not take place as the result of having some single theme, such as friendship for the poor, running throughout all activities for a week, and then another theme for the next week. Rather, there will be an interrelation of various elements if each person involved sees a common purpose throughout and if he recognizes that all the activities together are helping him to achieve a worthy objective in the Christian cause.

This means, *first*, that there should be a common leadership for all the activities of any one group and, *second*, that each person involved should have a vital share in planning the activities in which he is to engage. The person or committee responsible for at least the general planning of the whole program for an age group will see all activities as a whole and will be able to plan them all so that there will be integration in the experience of each person in the group, provided each person has a share in the planning. If these two provisions are made, it will be possible, although not certain, that the various elements in the program for any individual will be unified in his total experience.

This whole point of view has some definite, practical implications for the organization and administration of the local church, and for the interrelation of the church school, the church service, the young people's society, the women's society, the men's club, and all other phases of the life of the church. In the article in the next issue of the *Journal*, we shall have a look at some of those implications.

Developing Leaders in Adult Work

By Irwin G. Paulsen*

Do these words "adult work" mean the same as the dult Bible class? If they are different, what is the rela- on between them? Whence cometh leaders for adult ork? Such questions Mr. Paulsen answers in this ar- cle.

ONE good man is reported to have said, "If I could have several first-class funerals in my Official Board, I would be all right"—which is virtually aying that if a doctor's patients would only die, his roubles would be over. The difficulty is that this does ot happen to be the way out. The situation with respect o leadership for adult work in the local church may e desperate, but there happens to be no other solution han to produce leadership out of what one now has. And it further happens that the path to the attainment of n adequate leadership is an arduous one.

What Is the Present Situation?

Statistics and common observation give some indica- ion as to the actual situation in our local churches. The ollowing can be said, with at least some degree of cer- ainty that it accords with the experience of a host of hose closest to the adult situation in the local church; . e., pastors.

1. Local church officiary are chiefly concerned with he business management and financial administration of he local church. Seldom are sustained thought and en- rgy given to coming vitally to grips with that which is he central purpose of the church.

2. Ministry and laity alike are lamentably lacking in vital conception of the need for and possibilities of con- inuous growth in adulthood. Christian educational proc- sses are usually considered to be for childhood and youth nly.

3. In the sixty or more courses of the International tandard Leadership Training Curriculum, three are clas- ified as adult specialization courses. Analysis of leader- hip training statistics indicates that these courses are sel- lom given, that there is little demand for them, and that vhen given the enrolment is pitifully small. In the state f New Jersey, for instance, a state that has had about s well developed a program of leadership training as ny in the Union, adult specialization courses have been iven but three times in as many schools between 1924 nd 1932. Credit students for the three courses totaled ineteen.

4. Many who are in position to know have discour- ging things to say with respect to the futility of much hat goes on in the vast number of adult Bible classes in merica. The adult Bible class that engages in creative hinking and discussion directed at problems of Christ- ike living in our present complex civilization is far too are.

5. Since the youth movement of the nineties and the gitation for graded Sunday school lessons during the irst decade of the present century, tremendous progress as been made in the fields of children's work and young people's work. The situation in adult work during the same period has been practically static. Only within the last half decade have the major denominations begun to take adults seriously from the educational point of view.

The Need

There are few conferences on religious education that do not boil down to a problem of leadership. The need in the adult field is particularly acute. Something *can* be done about it. To take constructive steps to produce leadership, however, one should inquire into the kinds of leaders needed under present circumstances. Looking at the entire adult situation in our local churches, and not merely at the Bible class teacher, one discovers the need for the following types of leadership:

1. Leaders in women's work who have not only the ability but the disposition to plan and carry out a program of women's work designed to meet the cultural, educational, and spiritual needs of women, as well as their needs as parents, and to provide channels for the rendering of service in both local and foreign fields. This is no less a goal than a more nearly adequate enrichment of the total life of womanhood.

2. A local church officiary whose first concern is: What is the purpose of our institution? What is our specific task in this community? What are our goals in terms of human needs to be met? How well are these goals being achieved? What kind of program may we build that will best achieve our goals?

3. Teachers of adult study groups whose curriculum is not a book or a series of lessons but those needs which stand between men and women and an experience of abundant living in terms of the Christian pattern; teachers who not only know the laws of Christian personality growth but conform to them by using a class procedure which combines creative discussion, study, investigations, experimentation, worship, and worthful activity.

4. Officers of adult societies and organizations who make the central program of the entire church their own rather than a program based on organizational ends and group loyalties which conflict with the central loyalty.

5. Pastors concerned not alone with preaching, pastoral visitation, and church finances, but with an inclusive program aimed at continuous and dynamic Christian growth during adulthood, of which preaching and calling are merely two methods out of many whereby this may be achieved.

Methods for Developing Leadership

There happens to be no fool-proof formula for the development of leadership. But what others have tried, you may try. We suggest as many of the following methods as seem feasible in a given church.

1. Create an adult council, made up of representatives from all adult organizations in the local church, whose responsibility will be, under guidance of the pastor, cooperatively to plan and carry out a life-centered program of adult Christian education.

(Continued on page 18)

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An Experimental Vacation School

By

ELIZABETH M. DEMARIS

Director of Religious Education, The Church of All Nations, New York City

DURING the past summer a new kind of vacation school was organized at the Church of All Nations.* It was a school which lasted for six hours during the day, beginning at 10:00 A. M. and closing at 4:00 P. M. Luncheon was served at noon and was followed by an hour of rest. This program extended over a period of six weeks.

This school sought to combine the essential elements of the Child Study Play Schools with the vacation church school program. One of the most interesting features was the number of agencies cooperating in the enterprise. These included the International Association of Daily Vacation Bible Schools, the Child Study Association, the Metropolitan Federation of Daily Vacation Bible Schools, National Council of the Protestant Episcopal Church, the Methodist Board of Home Missions, Teachers College of Columbia University, the Emergency Work Bureau, the Public Library, the Labor Temple, and the Church of All Nations. The way in which these agencies, representing various interests, came to understand one another's viewpoint and work together is one of the most promising outcomes.

The all-day session was popular with the children. With plenty of time on their hands and nothing to do but play in the streets, they were only too glad to have a place to go. The parents were also pleased because it kept their children off the streets and "learned them good things."

Those who attended represented ten nationalities: Italian, Chinese, Russian, Czecho-Slovakian, Irish, Jewish, German, Polish, American Negro, and American White. To weld these, with their varied backgrounds, into one large group was one of the outstanding problems.

Each child was asked to contribute five cents a day to help pay for the luncheons. Most of them brought only pennies and some could bring nothing. Each was encouraged, however, to give what he could. A number brought more than they really were able to. J——, for instance, whose family was facing dispossession, went out each day and "shined" so that he might have his five cents for vacation school. Although we hated to take money which was needed so badly at home, we could not help but respect J——'s desire to pay his share.

While there was no set schedule, each day afforded opportunities for class discussions, worship, story-telling, creative construction, luncheon and rest period, swimming and recreation. A variety of interests was followed by the different groups, but special emphasis was placed on the fact that each class should work for the good of the whole school as well as for individual interests. The school was organized on the basis of units of work or interests, and followed the more progressive principles of creative teaching.

The kindergarten enjoyed turning the dirty little court of the school into an attractive spot. They made and painted flower boxes, planted flowers and cared for them, painted chairs, and so forth. This was a real service to the whole school.

The primary group had many interesting experiences. Their activities centered in our own neighborhood with a special emphasis on stores. They built and equipped a grocery and fruit store, and studied many of the problems connected with them. At first each child seemed to be a law unto himself.

The laboratory school described in this article grew out of a desire to combine the essential child welfare features of the Play School Movement as developed by the Child Study Association with the program of Christian education of the Vacation Church School Movement. It was a practical demonstration of how the resources and experiences of many civic, welfare, and religious agencies may be combined in an effort to make a significant contribution to the whole life of the child during the idle summer season.

The school was a laboratory of Christian living and a beautiful fellowship of races and creeds. The deeper meanings and the religious interpretations of life situations were sought throughout. High praise is due the individuals and agencies which cooperated in this demonstration vacation school.

*The Church of All Nations is on the Lower East Side of New York City in the Bowery Section.

ere was little cooperative effort. Gradually, however, y began to work together on joint enterprises, and one the high peaks of the school was the day when the pri- ries set up a cafeteria in their room and served luncheon the kindergarten, "just like a real cafeteria." Some of hosts and hostesses were the counter clerks and shiers; others personally conducted the kindergarteners rough the cafeteria, helping them select their sand- ches and fruit. Every kindergarten child was served and ted at a table before the primaries started to help them- ves. For a group who had been extremely self-centered the opening of the school, this self-control and concern r their guests was a real achievement.

The nine- and ten-year-old girls were in the so-called Health Unit." A better name for this class would have en "An Adventure in Chinese-Italian Relationship." The oup was composed of Chinese and Italian children who ere unlike both in taste and temperament. Hostility soon veloped. One day the conflagration came. The Italians id the Chinese were "dirty chinks" and the Chinese called e Italians "fat pigs." After this outbreak the leader laid ide the plans for a "Health and Sanitation Unit" and de- ted her efforts to bringing about an understanding and preciation between these two factions. To effect this ok skillful handling, but after various experiences the o groups gradually began to work together. The Chi- se showed the Italians how to make paper flowers, and e Italians taught the Chinese how to swim. A friendly eling had replaced the old antagonism.

The older ten- and eleven-year-olds centered their inter- t on a "Home Unit." They were given a large bare room nd five dollars with which to make it attractive. They orked out budgets, did their own shopping, decorated the oom, and after all was in order had a "house warming." his activity led to a discussion of homes, how to make em attractive and happy places in which to live. They lso enjoyed studying the homes of other countries and n the last day of the school presented a playlet on these omes in other lands. Throughout the hool, this group assumed the responsi- ility of helping with the luncheons, and lt their position as helpers a special rivilege.

The junior boys were "The Workers." uring the first days of the school they ent to each class to announce that, as ll the other groups were doing some- ing for the well-being of the school, ey wanted to make a contribution, too. hey had tools, wood, and skill, they id, but were unemployed. What was eeded? The kindergarten had the larg- t order, an airplane, a boat, and fur- iture for the "garden." The boys set to ork with a will. Chairs, table, benches, nd toys were made from old boxes and ere gaily painted in red and green. Fi- ally the articles were presented with eremony to the groups who had re- uested them. Along with the handwork, is group heard stories of modern in- ustrial heroes and had discussions bout other workers. The boys always poke proudly of being "The Workers."

One class of the intermediates took charge of editing the school newspaper. They visited the News Building and several political headquarters, and constantly kept in touch with the happenings in the different groups in the school. The "editors"—sport, religious, and so forth—discussed with the editor-in-chief, who was one of the intermediates, each item which went into the two issues of the paper. The first issue was of general nature and contained an editorial on "quiet in the halls," descriptions of the various units in the school, a poetry page, and other interesting items. The second issue dealt with the coming election, presenting the platforms of the major political parties.

The "Church Unit" was probably the most interesting one in the whole school. The group which followed this study was composed of intermediate boys and girls. Seven nationalities were represented: Italian, German, Chinese, Czecho-Slovakian, Austrian, Jewish, and American. There were three races: black, white, and yellow; and five religions: Jewish, Protestant, Roman Catholic, Russian Orthodox, and Confucianism. The leader accepted as a challenge the task of building a church with such a heterogeneous group.

The children were asked what kind of a church they wanted. P—— said, "We want one that everyone will come to, people of all races and religions."

They decided that their church should have club rooms, a swimming pool, a library, English classes, and a chapel; and it was finally agreed that it should be called "The House of Everlasting Light." Day in and day out the children worked on building the church and outlining the tasks which their community center should have. They composed a poem of six stanzas, the first of which is:

> The house of love and brotherhood,
> The house that always stands for right,
> The house that's for the people's good—
> The House of Everlasting Light.

It is hard to do justice to the wonderful spirit of this group. The seriousness with *(Continued on page 36)*

Photo, Hiram Myers

BUILDING "THE HOUSE OF EVERLASTING LIGHT"

Introducing the Hero of Heroes

By Annie Sills Brooks*

IN THE junior and senior high schools of our country, boys and girls are being introduced to the great characters of history. Their teachers have made a study of the best and most interesting ways of presenting these characters so as to inspire in their pupils a love and admiration for those men who have played so large a part in the development of our country, and of the world. Fresh from the schoolroom, with the memory of these heroes still living in their minds, the boys and girls come into the church schools. There, too often, an indifferent teacher opens up in indifferent fashion a course of lessons on the greatest Hero of all time, and then wonders why Christ is only a dead hero to these boys and girls instead of a living Savior.

A teacher of this sort frequently is content to open the quarterly on Sunday morning, look smilingly around upon the group, and ask, "How many of you have studied your lesson this week? You know we are about to begin a study of the life of Christ. There are four lives of Jesus in our Bibles, but the one we are to study is by Mark." Then follows the usual line of questions, asked without any effort to create an initial interest. Perhaps one or two of the unusual pupils may attempt to answer, while the majority look bored if they do not actually misbehave. They all lack interest.

On the first Sunday of January every teacher in the world using the Improved Uniform Lessons will begin a study of the Gospel of Mark. Many teachers using other series or elective courses will start a study of the life of Christ. For the help of these teachers we have asked Mrs. Brooks this question: "If you were going to begin such a study with a class of intermediates or seniors, how would you develop an initial interest on the part of your pupils?" Out of her broad experience she has given us this answer.

—The Editors.

But, let us suppose that the teacher is no longer content to go through a form without touching the secret motives of life, yet is really eager to begin the studies in the life of Christ in a new way, to arrest the attention of the pupils in the very beginning, and to make them as eager to study the life of Jesus as they would be to study the life of King Arthur, Theodore Roosevelt, or any other historical character. What methods could one use to accomplish these results?

Recently a group of boys and girls of about this age in life began a study of the Bible. The first Sunday morning a professor from the university situated in the town visited the department, bringing with him some beautiful photographic copies of old manuscripts. He talked with the children about the way these old manuscripts were written and how they were preserved; and the pupils began their study of "Our Bible" with new interest. If it were possible to have someone qualified to give such a talk about the Gospels, intermediates and seniors would be interested and helped. Many communities have persons like this professor who could be used in this way.

One group of intermediates, beginning a study of the life of Christ, spent the first Sunday looking at pictures of life in Palestine in the days of Jesus; they even built a Palestinian village in the sand table. In this way they were able to picture Jesus in the setting where he spent his life, and to begin their study with interest.

Such methods as these may be as far beyond the usual thing as some teachers will be able to go. If so, such methods will help. Other teachers will want to do a piece of work even more thorough-going than these.

Such a teacher, if he is anxious to present Jesus, the Savior, to his group, first of all will visit the junior or senior high school, depending upon the age of the group, and discover what biographical studies they are having at the time and what methods the teachers are using to arouse the interest of the pupils. After such a visit it would be wise to go home and sit down with the Gospel of Mark and read it through at one sitting. If possible, Dr. Erdman's *Gospel of Mark*, or some other good reference book, should be at hand for reference as he reads.† By all means, if teaching intermediates, *Project Lessons on the Gospel of Mark*, by Wadhams, should be available; it will be most helpful even though the leader does not follow it entirely.

When this leader is thoroughly saturated with his subject, it will be safe to begin making plans for the beginning of the course. The room itself that first Sunday morning should arrest the attention of all who enter. Christ, the Hero of Heroes, is to be presented to live boys and girls. Let us suppose that around the walls of the room are pictures of world heroes, with a picture of Christ as the center. There is available a set of pictures of twelve world heroes chosen by the vote of students in the schools of more than thirty countries, which may be secured for a small amount. (The National Council for the Prevention of War, 532 Seventeenth Street, Northwest, Washington, D. C., fifty cents.) These would be splendid to use around the room. A table might be covered with books of biography, with several lives of Christ among them. For intermediates Paterson-Smyth's *Life of Christ for Boys and Girls*, for seniors *The People's Life of Christ* by the same author, or others which may be available, would be helpful. The pastor no doubt, would gladly loan books for such a purpose. With such a display before them the group will begin to talk of heroes and the numbers of books which have been written about many of them, but the teacher can show that more books have been written about Jesus than about any other person who ever lived. He has already decided, perhaps, that his first approach will be to show Christ as the greatest hero of all time. For example, on the outside

(Continued on page 37)

*Durham, North Carolina.

†The list of books given on page 27, selected by Mr. Harry C. Wilson, will be helpful at this point in Mrs. Brooks' discussion.

Religious Education as the Basis for Cooperation

By Fred H. Willkens*

DOESN'T our pastor have the queerest notions? Here is another one of his foolish ideas! He asked the treasurer of the church to hold up s monthly salary check in order that the church's edge to the Federation of Churches might first be paid." s strange as this may seem to the average layman, never-eless it is a typical illustration of the growing interest the modern Protestant clergyman in the development a more cooperative Protestantism. And this move-ent is spreading more rapidly than most people are alizing. Those who still visualize Protestantism as a rge group of quarreling and militant sects may well ive heed to the statement of Dr. H. Paul Douglass, Di-ctor of the Institute of Social and Religious Research. e reports that: "The carrying on of inter-church activi-es is undoubtedly the most revealing phase of cooper-tive behavior in American cities. It shows Protestantism ctually functioning unitedly."

The dominant factor in the welding together of Prot-stantism is the program of religious education. Dr. Douglass points out that the religious education program is more nearly standardized than that of evangelism, or ndeed of any other department of Federation work." One of the best Federation secretaries writes in his annual eport: "The backbone of all local, as well as cooper-tive church work, is religious education. To separate eligious education from the other cooperative interests f the church is detrimental to both and a waste of re-ources."

The foundations for cooperative endeavor were very argely laid by the Sunday school associations during the ast fifty to seventy-five years. Laymen and laywomen vere taught to look over the denominational fences, to orget their differences, and to join hands in common asks. The more alert and courageous dared to venture nto uncharted seas and soon discovered that Protestant-sm had many things in common and should help its eparate units to get closer together. Decade after decade his movement toward unity has become more pronounced. Sunday school lessons and hymnals were published jointly by many of the denominational boards; organized Bible classes were federated; Christian Endeavor societies or-ganized county and state unions; community daily vaca-ion Bible schools, leadership training classes and schools, summer schools of religious education, International camps for boys and girls—all these have become links n the chain that is binding the various church bodies closer and closer together.

The most surprising fact about this movement has been hat cooperation on the part of the various denominations has strengthened and not weakened the unit. The groups which stood aloof, fearing that they might lose their identity, are rapidly losing ground.

Many of the more progressive lay-men are becoming more and more impatient with the isolation policies of non-cooperative leaders. They can see no reason for useless barriers between the church bodies, and they are demanding a more community-minded and a more cooperative leadership. Such laymen are the hope of the church of tomorrow. Why should we not cooperate in all those activities which can best be carried on together?

More than twenty-five years ago the vacation church school movement swept over this country. In town after town ministers and lay leaders of the various denominations worked together, shoulder to shoulder, in teaching the Bible and citizenship to children of all creeds and all races. Catholics and Jews gladly sent their children to these community schools. Many business men were so favorably impressed by this demonstration of goodwill in their communities that they gave generously to the movement. Some day the church historians will give due credit to the contribution of the vacation church schools toward the building of a united Protestantism.

When leadership training became a prominent factor in the religious education program of the country, it was discovered very rapidly that much more could be accomplished by organizing interdenominational and community training schools than to have denominations and local churches work independently. According to the leadership training department of the International Council, this movement has succeeded far beyond the fondest dreams of the leaders throughout the country. There is probably no other single factor which has contributed more largely to the development of an interdenominational consciousness than the thousands of International leadership training schools. Just as the public schools have been the strongest factor in the developing of our American democracy, so these community training schools have brought about a better spirit of cooperation among the various religious bodies. Through the Professional Advisory Sections of the International Council many strong friendships have been formed which have reduced denominational rivalry and sectarianism to a minimum. The religious education textbooks produced by these leaders are continually crossing denominational boundaries. The writer of this article during the last few months found Baptist lesson materials in Lutheran, Presbyterian, Methodist, Episcopal, and Evangelical churches. Likewise Presbyterian materials were found in Unitarian, Universalist, and Baptist churches. Episcopal materials were in evidence in Methodist, Baptist, and Congregational churches, and more than a dozen churches of various denominations were using Unitarian textbooks. Twenty years ago this would not have been possible.

Weekday religious education has led to cooperation, not only among Protestant churches, but also with representatives of Catholic and Jewish faiths; and it has also brought about a much closer relationship between the public school and the church school. These two are less afraid

The carrying on of inter-church activities is undoubtedly the most revealing phase of cooperative behavior in American cities. It shows Protestantism actually functioning unitedly.

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of each other today and are joining hands in many projects: such as, religious education on public school time, Bible reading in public schools, Bible courses in high schools and colleges, High-Y Clubs, and so forth.

Mention could also be made of the cooperative youth movement in Protestantism, with its many conferences and other avenues for interdenominational fellowship, and of other phases of cooperative work.

Another interesting and new development is that of the larger parish. Groups of churches in many communities have pooled their resources of equipment, buildings, and leadership and are carrying on cooperative programs. While they retain their denominational affiliations, they carry on under joint boards. The responsibility for the work is usually delegated to the various pastors and leaders in accordance with their abilities. One person is charged with the preaching ministry, another one looks after the program of religious education, and still another is the parish visitor, and in some cases one person is made responsible for various community activities. Leaders are watching this newcomer among the interdenominational agencies with a good deal of interest. It promises to solve many problems of the rural community.

And the end is not yet; other promising features are appearing on the horizon. We are now beginning to hear of communities in which the various churches have organized union Sunday church schools. While they maintain separate worship services, Baptists, Methodists, Presbyterians, Congregationalists, and others are teaching their children in one Sunday school. This will mean better equipment as well as better leadership.

Recently a number of communities have organized joint summer programs which far exceed the program offered by vacation church schools. Community councils, consisting of representatives of many agencies, such as, churches, playgrounds, parks, museums, homes, schools, parent-teacher associations, are planning well-rounded summer programs to be carried on jointly. Vacation church schools have a prominent place in this new venture. The writer of this article is profoundly impressed by the rapid progress this movement is making in his own city. Vacant lots have been turned into supervised playgrounds; backyards have become play schools; older boys and girls have been encouraged to plan programs for the younger groups and many good people have volunteered their services as group leaders.

Religion and education have been brought considerably closer together by their growing interest in objectives and outcomes. Technics, materials, and methods are over-shadowed by their emphasis upon character education and child guidance. The question today is not so much whether we shall teach religion in the public schools, but whether we shall have religious teachers.

Many persons are deeply concerned these days regarding the place of Christianity in our world. We are passing through a crisis. But leaders tell us that we are on the eve of a new era. Radical changes will take place and religion and education will be at the forefront during the shaping of new ideals and new institutions. Religious education, which has played an important part in the days past, will have much to contribute in the days to come. May we, as religious leaders, be ready to look beyond our denominational and interdenominational machinery and to give to those who call upon us the faith and the skill to build a new world.

Developing Leaders in Adult Work

(Continued from page 13)

2. If such a council will re-study the adult situation in its own church, following some such procedure as outlined below, it will discover that a vital modification of leadership has been inherent in that which has been going on.

   a. Study and survey the present situation critically.
   b. Evaluate the situation on the basis of discovered facts.
   c. Use a fairly scientific method for the actual discovery of the interests, needs, and problems of the adults in your church.
   d. Make a genuine study of objectives, both general and specific, and formulate them.
   e. Build a program based on the discovered needs and determined objectives.
   f. Determine the type of leadership needed by the program that has been built.
   g. Put the program into operation and consistently seek improvement.

3. Conduct conferences for all adult workers in a local church, discussing such problems as: What are the objectives of adult Christian education? When is a program life-centered? What are the needs and interests of adults? How may we discover them? How do adults grow religiously? How may one guide fruitful discussion? How can one direct adults in practical work in social reconstruction and missionary service?

4. Use the adult specialization courses of the Standard Leadership Training Curriculum. Have the courses given as local church training classes, or, if your community has a community training school, request that these courses be given there.

5. If specialized training opportunities are not available, apply to your denominational board of Christian education for correspondence courses in the field of adult specialization.

6. Stimulate the reading of the best of the recent books on religious education, especially those dealing with adult work. (Send to your denominational director of adult work for bibliographies.)

7. Stimulate attendance of all adult workers at conferences on adult work, community leadership training schools, and summer schools of leadership training.

8. Let the pastor equip himself for the supervision and direction of the entire program of adult work by attendance at short-term pastors' seminars and coaching conferences sponsored by denominational boards or interdenominational agencies; by attendance at summer schools of leadership training which provide special opportunities for pastors; by reading the best of recent books on adult Christian education; and by consultation with denominational and interdenominational directors of adult work.

The church that sufficiently wills it, can have an adequate leadership for adult Christian education even in such a day as this.

RESEARCH Bulletin No. 11, AVAILABLE MATERIALS FOR INTERMEDIATES *(mimeographed); and Research Bulletin No. 12,* EXPERIENCES OF INTERMEDIATES *(mimeographed), are now available and may be ordered from the International Council office, 203 North Wabash Avenue, Chicago. Price fifty cents each, cash with order.*

Cooperation in Young People's Work

By Harry Thomas Stock*

A YOUNG people's group content to live to itself alone has not caught the full significance of the word "Christian." This is true if it be a class or department or society within a church that carries on its program unmindful of its obligations to the entire church. Likewise, a group satisfactorily related to the other organizations within the church lacks something of breadth and depth if it has no worth-while fellowship with similar groups within its denomination, for the denomination represents a communion of Christians who have accepted for themselves a world program demanding the energies of every local unit. But denominational fellowship alone may be narrowing instead of broadening. It is, therefore, equally important that young people's groups shall join with their neighbors in the community in interdenominational fellowship and service. The mood of the young people is usually favorable to such cooperative efforts; it is part of the function of adult leadership to suggests ways in which union activities may be carried on.

There are, in many communities, two types of interdenominational organizations. One is the young people's council which sometimes represents only the so-called "Sunday school" organizations; the other is the young people's society union which also includes only part of the church constituency. Both of these agencies may carry on extensive and highly significant programs of service. In some places they are largely a name, a skeleton of an organization; they frequently need to find a task which justifies their existence. And earnest efforts should be made, in such communities, to secure genuine cooperation between the two or more interdenominational fellowships, a cooperation which sometimes means union but which in other cases should enlist the energies of the totality of church young people behind significant community enterprises even though the council and union may both continue to exist.

Sometimes the idea of organizing councils or unions has been over-promoted or has been somewhat foisted upon local units before they understood any reason for such organization. Where this has been the case, the next step is to make a careful analysis of what each group is doing, of what the community needs, of a dozen activities in which all could share without injury to the individual group program, and then to plan a year's program of interdenominational activity which in every case shall become an integral part of the program of every local church group. It will not be "our church program" *and* the "interdenominational program"; but the interdenominational program is *a part of "our church program"* because we helped to make it and it represents our duty just as much as that phase which is strictly denominational.

There is a natural way by which a permanent organization may be developed: that is, for two or three churches to cooperate in a single important venture. There may be no thought of an organization growing out of it; it may be that none should be developed. But if it be found after several such ventures in cooperation that there would be a gain by having a permanent fellowship, that may be made a next item for common consideration. It is, after all, much more important that classes and departments and societies shall do together those things which need to be done than that they shall form a council; but, on the other hand, a council is often the essential next step for groups which have the will to cooperate.

The following instances of cooperation may suggest to some leaders practical methods of worth-while fellowship in study, worship, and service.

Three young people's societies, in an Iowa town, intended to close for the summer. One of the pastors felt that this would be a mistake. He called together the other two ministers, with representatives of their societies, and it was decided to hold union meetings. Then the suggestion came that the young people of all of the churches of the county be asked to join, even those from churches where no organizations existed. The result was a summer schedule of great significance. Some of the meetings were held in the town, some in the country, and the programs included a basket luncheon, an address, discussion, and worship.

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In a number of communities, the evening meetings of young people have been combined throughout the entire year. Although the individual loyalties to separate churches are maintained and the service programs of the denominations are supported heartily, the young people join in a united society or a federated fellowship, without loss of anything essential and with increased power.

In a certain section of St. Paul, two churches (Methodist and Congregational) have had union services for one quarter of the year for nine successive years, and during the last two years the Episcopal church has joined. A feeling of oneness has thus been created, so that the young people of the churches are ready for a cooperative venture. They will begin by planning that the groups in each of the three churches shall entertain the others once during the winter at an evening service which includes worship, an address, and discussion.

There is a considerable amount of visiting among church groups. It should not be unplanned, nor should there be so much of it that the local programs are interfered with or that the young people develop the roving habit. A church in Cambridge, Massachusetts, plans to invite during the course of the year three groups on three separate nights; these groups are not from the immediate neighborhood but represent organizations with similar programs or groups with which there is some natural bond of fellowship, such as representation at the same summer conference.

Two young people's groups, in neighboring Ohio towns, planned to send delegates to the same summer conference. They met together at a vesper service which was both a consecration of the delegates and a wider sharing of the outdoor worship experiences which mean so much to conference attendants. Similarly, church groups may unite in the promotion of conferences months in advance of the actual date of assembly.

Leaders' retreats may be held. The East Bay Council (California) conducted such a Sunday afternoon institute to prepare officers and workers for the autumn and winter program. This organization, in cooperation with the Northern California Council of Religious Education, likewise held an institute on marriage and the home.

There appears to be no better way of stimulating the cooperative spirit than to plan institutes on real issues: such as, methods of work, the economic problem, the control of liquor, preparation for home and marriage. In the vicinity of Boston, during the last year, several such interchurch gatherings were held, and it was apparent that, when the subjects to be discussed are the actual issues which young people and leaders face, the attendance is greatly increased.

Perhaps one of the most significant experiments in cooperation during the last year was the summer conference representative of thirty-five churches of twelve Protestant denominations in Youngstown, Ohio. It was held in a local church adjacent to an adequate recreational center, and it covered a period of eight days. The idea was to give summer conference training to the large number of young people who could not go away to the regular state and district conferences. Two hundred and five young people of high school age and above were enrolled. The mornings were given over to classes, most of the afternoon was spent in outdoor recreation, and the evenings were devoted to forums and discussion groups. There was also a special evening class for those who could not attend during the day. One can readily see that such an ambitious enterprise, carried through to such a significant conclusion, will make necessary throughout the entire year a well-functioning organization of young people's leaders.

Just what are the first steps for groups which know that they need the larger fellowship? A few may be named as of common value.

1. Read and study the pamphlet by Roy A. Burkhart, *Working with Other Young People*, published by the Methodist Book Concern, and available at fifteen cents a copy. It is full of concrete illustrations and it is most practical in its approach.

2. Get a small group interested in considering the possibilities. Do not begin to talk about organization; that may be far in the future. Consider, rather, the very definite immediate tasks which might be undertaken cooperatively.

3. Plan to carry on a single project (or not more than two or three) to a successful conclusion instead of trying too many at once.

4. Consider such possibilities as the following: united Thanksgiving or Christmas projects for the needy and sick; joint observation of Armistice Day, Goodwill Sunday, Young People's Week, Lent; a series of union vesper services for the Sundays preceding Easter; a survey of young people not in the churches and a common "rally month" which is based on sound business-like procedure; a unified summer program; a community communion service for young people; several recreational projects; a leaders' training institute; week-end conferences on personal and social problems out of which shall grow community projects both in local churches and in cooperation.

The Cover Picture

CONTINUING the series of cover pictures, selected to bring to attention art subjects which may be used in the local church program of religious education, the *Journal* this month presents "Les Petits Amis de Jesus" ("The Little Friends of Jesus"), painted by Flandrin, especially for use in the beginners' department. It is a picture which we think children will quickly come to love and which can have wide usefulness in interpreting Jesus to them. It is available in several sizes and in black and white, sepia, and full colors. The smallest size, 4¼ x 4¾ inches, will make a lovely gift for a child who has a birthday or is ill or for some other reason needs some special attention. Sizes for class use and for wall use are also available, and would make beautiful gifts for a department.

The following are the prices as quoted by the publishers, Braun & Cie, 62 West 47th Street, New York City:

Copperplate Gravure

4¼ x 4¾ inches—plain, $ .50; in colors, $2.00
9 x 9½ inches—plain, $2.50; in colors, $8.00

Carbon Photograph

9 x 9½ inches—sepia, $2.00
17 x 19 inches—sepia, $5.00; handcolored, $15.00

If so desired, the publishers can also make this picture in enlargements in any size wanted. The sizes and prices will be gladly furnished on demand.

Note: The *International Journal* does not handle the pictures. Order through your denominational publishing house or directly from the publishers.

Getting Pupils Interested in the Gospel of Mark

By Nellie Kimberly Wadhams*

A multitude of teachers will face a real "life situation" on Sunday, January 1; they will enter a classroom in which they are to teach young people the life story of Jesus as written in Mark. They will be using the Uniform Lessons which in six months cover that Gospel. This article by Mrs. Wadhams shows one helpful way of creating initial interest in that subject.

IN APPLYING the project principle to the teaching of the life of Jesus, contrast heightens the effect. This presupposes some study of the background of Jesus' life. What was the world of Jesus' day like? What did Jesus do and say that showed his attitude toward the life of his times? And in what ways did his followers seek to change the world? What have they succeeded in doing? What are they still trying to do? What can we do to change our world?

But this is a broad subject with many ramifications, and in a six months' study of the life of Jesus, it is hardly possible to scratch the surface of it. It is desirable, while keeping in mind this larger project, to narrow the aim to a simpler phase of the subject. For example, a question for investigation which should lead to worthwhile results in a class of young people might be stated thus: *How did the study of the life of Jesus change the life of one young man?*

Of the four stories of Jesus' life which we have in the Bible, the Gospel of Mark is the one peculiarly adapted to the study of young people. There are a number of reasons for this. Perhaps the reason most often given is that of style. Mark's Gospel tells what Jesus did, in brisk, straight-forward language. Mark is not concerned with the niceties of theology, the interpretation of fine-spun theories of religion. He proceeds to tell his readers, briefly, what Jesus did and what came of it, and does this in a practical way which appeals peculiarly to young people.

But perhaps the greatest appeal of the Gospel lies in the story of John Mark himself. There is, perhaps, no better way to turn the attention of a class of young people toward the Gospel of Mark than to spend a Sunday or two in picturing the life of the man who wrote it. With Bible index, atlas, commentaries, and other helpful books at hand, help the class to discover and give meaning to the few brief facts and traditions concerning John Mark which have come down to us from the past. Mark's life has for us the charm of an etching, for much is left to the imagination; and each of us may make our own interpretation.

John Mark grew to manhood in a Christian home. He was one of the very first young men who ever did so. He was able to say: "I remember Jesus. My mother was one of his close friends. He often came to our house. After his crucifixion, his disciples and friends often met there to sing and pray and to remember Jesus and tell of his sayings and his deeds." That is to say, Mark grew to manhood surrounded by a Christian atmosphere, taking Christianity for granted and perhaps not too seriously at first, as many modern boys and young men do.

To John Mark, the boy, Jesus appealed as a friend of the family. His knowledge of him was personal rather than idealistic. In Mark's Gospel, we find the story of the young man, who on the night of the betrayal, followed along in the outskirts of the mob to see what it would do to Jesus and fled away when his own freedom was threatened. This story never fails to interest young people. Was this young man Mark himself? There seems to be no other reason for inserting it there. But the striking thing about the incident is that Mark in writing says nothing about the motives or emotions of the young man himself. Perhaps his mother had sent him to warn Jesus. Or more likely, boy fashion, he had scented something doing, and was giving free play to the urge of a boyish curiosity tinged with concern over the fate of a family friend. He was just a lad trying to see what was to be seen. That is the impression Mark's account of the incident leaves with us. The boy is a spectator, not a participant. The zealous partisanism of later youth has not as yet laid hold on him.

The next we hear of John Mark, he has joined Paul and Barnabas in a missionary journey to the Greeks in Asia Minor. Again we know nothing of the motives or emotions of the young man in undertaking this journey. Was he eager to go, or did he yield to importunity? As a young man who had grown up in a home continually frequented by the leaders of the church, he was highly eligible and desirable. But the young man was still unawakened. There were possibilities—nothing more. And in the end, he turned out to be rather a disappointment, for in Pamphylia he left the party and became a quitter, if we are to credit Paul's reasons for abruptly refusing to consider taking him when the next missionary journey was contemplated.

We do not know the reason for this sudden change of plans on the part of Mark. Perhaps the young man had done something which Paul considered unwise or uncalled for. And it may be that Paul had unloosed his admittedly sharp tongue to the younger man's unbearable discomforture. It may have been a matter of misadjusted temperaments. Or perhaps Mark, still immature, failed to catch the deeper meaning of the journey itself and was homesick for his home in Jerusalem.

That the boy really had merit in the end, Paul himself testifies in a letter written toward the end of his life when he is a prisoner in Rome. He writes, "Bring him (Mark) with thee, for he is profitable to me for the ministry." What experience came to John Mark which awakened in him the zeal which Paul had earlier found lacking in him? Again, we can only conjecture.

There is a tradition that John Mark became a scribe and interpreter for Peter in those later days just before

(Continued on page 37)

*Alexandria, New Hampshire. Author of *Project Lessons on the Gospel of Mark.*

A Winter Young People's Conference

By John R. Scotford*

Many a reader is destined to meet a new idea face to face on this page. Many communities could and should plan for something of this sort this winter.

FEW religious institutions are either more popular or more effective than the young people's summer conference. It is inevitable that attempts should be made to devise something similar for use during the other seasons of the year. The common difficulty with the usual winter conference is that it has tried to follow the pattern of the summer conference with its multiplicity of leaders and schedule of classes.

A series of interesting experiments looking toward the development of a new type of winter conference have been carried on during the past two years by the Religious Education Committee of the New York City Association of Congregational Churches.

The first innovation was in the place of meeting. In previous years the committee had tried holding young people's gatherings at central meeting places on Saturday afternoon and evening, only to find that the young men and women began to disappear almost as soon as they arrived. To rescue these gatherings from the competition of "dates" of various sorts, it was decided to take them far enough away from the city so that those who came would "stay put" until the meeting was over. It was soon discovered that city young people greatly relish an excuse to leave town!

The next step was to reduce the size of the group by limiting the number of delegates from each church, in most cases only two from a church. This stimulated the sociability of these gatherings by rendering it impossible for the delegation from any church to "flock by themselves" very effectively. In selecting their representatives the different church groups naturally gave the preference to young people who had already attended one or more summer conferences, or to those who had left school and gone to work. The usual attendance has been about fifty young people, of whom ten or a dozen have been beyond the high school age. In the discussions their more mature outlook on life has made itself felt. On a delegate basis it has been surprising the number of Long Island churches which have sent representatives to attend gatherings in the far reaches of Westchester County, which is neither a short nor an easy journey.

Because it is spread over a week the summer conference thrives on variety. As a winter conference is limited to three days it has seemed wise to concentrate upon a single theme for each gathering. The aim has been a unified impression. To this end the most of the time has been spent together, but with some division into smaller groups for informal discussion. Individual speakers have been given relatively much greater prominence than would be desirable at a summer conference.

The first of the "winter conferences" was almost a summer one, as it met from Friday through Monday of the Memorial Day week-end of 1930 at Camp Sloan, Lakeville, Connecticut. The meeting place was made available by the courtesy of the Y. M. C. A. The theme of the gathering was "After Easter, What?" and the emphasis was upon personal religion and church loyalty. The most convincing evidence of the success of the conference was the multiplicity of questions which the young people asked in the course of the long ride home.

As summer camps are rather chilly places during the winter, the committee was glad to accept the hospitality of the church at Briarcliff Manor, a Westchester suburb of New York, for the next conference, which was held from Saturday afternoon through Monday noon of the Washington's birthday week-end of 1931. The theme of the meeting was "War and Peace," with Tucker Smith as the main leader. The discussion was beyond everyone's expectations. A communion service was held on Sunday night. On Monday morning the delegates re-assembled to work out their findings. One boy, who arrived at the conference feeling that in case of war he would be among the first to enlist, went home resolved never to take up arms under any consideration. At this and the following gathering the young people were entertained in the homes of the people of the community but met together at the church for their meals.

Our Meeting Place, Keene Valley, New York

The third conference was held at Chappaqua, another Westchester suburb, over the Columbus Day week-end of 1931, beginning on Saturday afternoon and closing with the report of the "findings" on Monday morning. This time the topic was "Christianity and Industrial Problems" with such speakers as Charles G. Webber, of Union Theological Seminary; Frank T. Wilson, of the National Council of the Y. M. C. A.; and Henry Tatnall Brown, a Quaker of Philadelphia who has endeavored to

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press his Christian faith in the conduct of a factory for making folding paper boxes.

Among the findings of this conference are the following statements: "Personality is to be supreme as a motive for ourselves and an ideal for others to follow. Man is above industry and not industry above man. It is wrong to use man for any other purpose than for his own or the common good." "Free speech should be allowed among workers as well as everyone else." "Our group decided that our industrial order was, on the whole, sadly in need of a Christian spirit on the part of both workers and employers."

At the close of the Chappaqua conference the young people asked that they be given a chance to discuss the problems of race relations at some future gathering, and it was planned for a later conference.

The fourth of these winter conferences stands a little by one side, and yet it belongs in the picture. Selected young people from the churches of New York and vicinity were invited to attend a three-day conference in the church at Keene Valley, which is in the heart of the Adirondacks and not far from Lake Placid. The meetings extended from Friday morning through Sunday evening of the Lincoln's birthday week-end. Although it is three hundred miles from New York City to Keene Valley, and the driving was anything but good, five cars made the trip, taking seven girls, eleven boys, and four ministers. The trip had the spice of real adventure, while the winter woods with their wondrous beauty were a new experience to the city youngsters. They also had a lovely time fraternizing with the young people of Keene Valley's population of four hundred and fifty people. The Olympic sports at Lake Placid and the little rabbits proved to be something of a distraction—but what can you expect when you introduce some city young people to several utterly new phases of life?

But fun was not the only element of value during those days. The theme of the conference was the practicability of the Christian faith, especially as it is expressed in the Sermon on the Mount. The young people raised the question as to the technic of Christian living, citing specific problems: such as, the obligation to go and live in the slums, the problem of either giving to or refusing beggars, et cetera. Christ was pictured to them as inescapable, and the Christian faith as exceedingly costly when really lived, and yet worth the price! The closing communion service revealed something of the spirit of the gathering. The setting was utterly formal—a perfect gem of a little church, an elevated communion table with cross and candles; while the minister spoke of the Lord's Supper as originally an informal meal of fellowship after which the three young deacons served the elements in sweaters and top boots.

When she had returned to college one of the girls wrote: "The best thing about Keene Valley was the atmosphere. The boys I have met here are merely 'dates' with whom you match your wits; at the conference they were companions with whom one could discuss serious matters."

The present hope of those who went to Keene Valley is that a camp in the woods may be secured for a second conference in the Adirondacks to be held around New Year's. There is a beauty about the mountains in their winter setting which may well be capitalized for faith. The experience of facing cold weather together pre-disposes people towards serious thinking.

In the Winter Woods at Keene Valley

The function of the young people's summer conference is to introduce our young people to some aspects of the Christian faith under exceedingly happy circumstances. The winter conference can carry selected individuals a step further in leading them to face problems which confront the world and the deeper implications of the teachings of Jesus.

Decade Dinner at Annual Meeting

THE organization of the International Council of Religious Education was completed in 1922 and finally ratified at the quadrennial convention held in Kansas City that summer. By that action the International Sunday School Association and the Sunday School Council of Evangelical Denominations, both organized to deal with Sunday school work in all of Protestantism, became one. At the same time Dr. Hugh S. Magill was elected as the first general secretary of the new body. The year 1932 thus marked the tenth anniversary of these two steps in the development of inter-church work in Christian education.

Action was taken by the Council in February, 1932, to provide for a suitable recognition of these events. Therefore, it was arranged that a particular feature of the annual meeting of the International Council in February, 1933, will be the Decade Dinner which will be held on Friday evening, February 10, in the Banquet Hall of the Hotel La Salle. An informal reception will be held beginning at 6:30 followed by the dinner at 7:00. A special program will be arranged by the committee in charge, composed of Dr. Harold McAfee Robinson, Chairman; Mr. Russell Colgate; Dean Luther A. Weigle; Dr. Robert M. Hopkins; and Dr. Hight C. Moore. Everyone in attendance at the annual meeting is most cordially invited to attend the Decade Dinner.

How Is Growth Guided?

(Continued from page 9)

more rapidly, and in order to give him information so that he will be the better able to meet driving situations; and the purpose is to bring him more rapidly and effectively to the place where he can manage the car by himself. In the same way parents or teachers take responsibility for helping little children manage situations which are as yet too difficult for them. The test of the effectiveness of the individual responsible for guiding growth is the rapidity with which he becomes unnecessary.

Moreover, growth is guided by the way the more mature manage themselves in their relations with the less mature. Even with guidance it does not follow that desirable growth will take place. In relation to children, for instance, adults set both the spirit and the example in the environment, and can just as easily develop irritation, bickering, and other undesirable practices in connection with efforts at growth as the spirit of cooperation, goodwill, and the things which accompany the better types of growth. Many adults do not know how to cooperate with children in a social situation. They so dominate the process that they secure either slavish conformity or bitter antagonism. They themselves manifest such characteristics that children, in their efforts to get along with them, either develop undesirable characteristics or become cynical concerning the standards of adults. Adults must treat children and youth on a more mature level and in the way they would like to have been treated at the same age, and they must embody in their own practice the sorts of attitudes and habits which they would be willing to approve in children.

A third condition for the guidance of growth is attention to the richness of the experiences in which individuals participate. This is accomplished by making the immediate environment rich in things which are worth exploring or doing. Animals and music, pictures and books, and many other elements rich in possibility may be introduced into the day or church school room. Excursions to places which have natural or historic interest, which show the problems and achievements of our civilizations, or which are filled with evidences of the influence of religion, are being given a prominent place in the modern curriculum. In these ways the very types of enterprises which are available to children, young people, and adults not only keep them happy and active, but have rich opportunities for learning.

The limitations of time and space necessitate that some of the experiences shall be secondhand, imaginative ones. There are many riches in our world which most people can experience only as they are imaginatively taken into the environment by means of pictures, models, and vivid descriptions, and as they are given opportunities to relive experiences by imagination, dramatization, and discussion. Experiences of the past which are now a part of history can be relived only as one is able, through visual and imaginative methods, to reproduce them. This is particularly important in the study of the Bible. The method least likely to reproduce for pupils the experiences of biblical people, who lived many centuries ago, is to learn and recite the facts. And yet the Bible has suffered especially because it has so often been taught in a factual and unimaginative manner. Children, young people, and adults must be helped to recapture in the present the experiences of the past.

Recapturing experience, either past or current, is also needed for the insight and help it brings for meeting new situations. Our progress has come through the social heritage; that is, by making available to the new generation the lessons the race has learned and the resources it has developed. These are just as important in moral and spiritual problems as in other aspects of life. It is the business of the more mature individuals to make available to the less mature the best experience we have had as it is found in the Bible, in our long history since biblical times, and in the best current experience. But for these experiences to be helpful on immediate problems, they must be made available as they are pertinent to present situations and in connection with the actual experiences of living. The goal of the guidance of growth has been implied in the previous discussion. Through the development of such skill and maturity in living, the individual can take responsibility for his life and continue to grow without the aid of teachers. But it is easier to develop the degree of skill that will enable an individual to take responsibility for his own life than it is to give him the basis for continued growth. It is easier to secure conformity than it is to develop creativity. Adults need to encourage children in being constructively critical of the life of which they are a part, and to help them in efforts for the reconstruction of that life. The degree of creativeness depends in part upon one's native equipment, but the development of such creativeness is just as much the result of experience as is any other attainment. No Christian can be satisfied simply with having children and young people learn to live in the established order with no desire or ability to help remake it. Our present society has in it too many unchristian elements. Despite our progress, it is still too little like the Kingdom of God. Growth will come toward a Christian social order, not only as we pass on to the next generation the best that we have attained, but also as we help the next generation learn how to criticize and improve upon what we have done.

What is the distinctive contribution of Christian education to the guidance of growth? The church will furnish certain distinctive experiences which in the separation of Church and State cannot be provided for through education or government, and for which the community will look to the church. Reliving the great experiences of our religious heritage, as recorded in the Bible and in the history of the church, will represent one important set of such experiences. More definite participation in Christian worship will represent a second set of experiences. But one chief difference betwen a church school and a progressive day school will be found in the way the former approaches its problems. While the church school will have many items in its program which seem quite similar to the curriculum of a progressive day school, the church school will be concerned in such activities with the emphases which Jesus placed in life. Jesus had a dominating belief in the right of every individual for growth and in the possibility of every individual. Leaders of Christian education will be alert to see that every person is given a chance and that all are developing attitudes which are worth while. Presumably Jesus' followers will be more alert to what is happening to individuals, will have more patience and will be willing to go to great lengths in their efforts to help individuals.

(Continued on page 26)

Aunt Polly's Notions

Remembered by O. G. HERBRECHT*

AUNT POLLY'S vine covered porch is quite a famous spot in Blue Water, Kansas. Please don't try to find that name on the map. It isn't there. But the own is there and so is Aunt Polly. She is past eighty ow, has lived next door to the church all her life, and in pite of all the cares that come along in four score years, er mind is keen, her smile is happy, and her heart is very ure of God. She is "Aunt Polly" to man, woman, and nild in Blue Water—by blood or by adoption. Her vine overed porch holds the secret of many a heart ache. It is ne city of refuge for the discouraged, the distressed, the isappointed, the weak, the fallen. Aunt Polly never tells" and Blue Water knows it. There must be a tre-nendously optimistic faith in her soul, for with all the oibles of the neighbors in her bosom, her eyes remain un-louded, kind, and trustful as the years go by.

Aunt Polly has "notions" as she calls them, and as she aughs at them. But some of us have discovered that these iotions hold the sound wisdom of mature thought and the ifting strength of tremendous experience.

One day, sitting on her porch, just visiting, I saw the young minister of one of Blue Water's five churches com-ng. So did Aunt Polly and she laughed—a sort of inside chuckle that seemed to go clear to the outreaches of her ample personality and give her decided satisfaction. It was Aunt Polly's own particular laugh.

"Over at his church," she said, "they call him a Live Wire. Well, he acts like it all right. Watch him now. He'll swing his hat like a cowboy, grin clear across his face, stop and shake my poor old hand till it hurts, crack a joke, and hustle along to one of his million odd jobs."

And sure enough, Milton Porter did just those things—every one of them. Cordial, hearty, happy, energetic, the typical "hustler."

"Wonder what he was before he preached," continued Aunt Polly. "He'd make a dandy bond salesman, wouldn't he?"

"Well," I replied, "a young fellow like that certainly will make his church go. I'm told his Sunday school is just jumping ahead. The program of Christian education needs men like him."

I knew I was safe in talking Christian education to Aunt Polly. She was quite up-to-date. Her philosophy was "there's no fun in lagging behind." So she read much and her opinions were not the mere conservatisms of age.

"Y-e-e-s," she agreed slowly and uncertainly. "I guess so, though I'm not altogether sure—not so sure. Blue Water's a nice little creek, isn't it?"

I was a little surprised. It wasn't like Aunt Polly to switch the conversation so suddenly.

"Yes, but . . . ."

This time she laughed out loud.

"You thought I was side-stepping, didn't you? Well, I'm not. Milton Porter reminds me of Blue Water. Down by Eiler's farm there isn't much water in the creek but it tumbles over a pile of rocks and you can hear the noise clear up to the house. But south of town here, where the creek runs under the railroad track it was deep enough to drown Steve Putnam's boy last year—and it didn't make any sound."

She paused significantly.

"Come, come, Aunt Polly," I remonstrated, "you're kind of hard on Milton Porter, aren't you? Everybody likes him. . . ."

"I like him, too," she interrupted. "Can't help liking him. He's so friendly and so sincere. But he's like Blue Water just the same. Now, that wouldn't worry me much for I can stand him easy but there's getting to be so many like him it sort of scares me."

Evidently Aunt Polly had something on her mind so I just let her go her own way.

"Last Christmas," Aunt Polly began again, "I was visiting my son Fred in the city and I passed a church with one of those electric sign boards out in front. On it was 'There'll be a big time in this church Christmas Day. Come around.' That hurt—'way down inside of me. It's just Blue Water tumbling over the rocks at Eiler's farm."

"You mean—shallow?" I suggested.

Aunt Polly nodded.

"I do and it's the biggest menace to the Church right now. The man that writes that kind of a sign preaches that kind of a sermon. His whole church is like that. His Sunday school is like that. If we keep up that sort of thing religion will just be the world's Big Noise. I'd a lot rather have for *my* pastor the man who first said 'The Lord is in his holy temple, let all the earth keep silence before him' than the one who wrote that sign in the city. I've never had much education but I have a notion that a fellow's words are a pretty good index to the size of his soul. When a fellow holds his religion cheap he uses cheap words and when it's a big, wonderful thing to him, he uses big, wonderful words. We're putting 'rich,' 'deep,' 'beautiful,' 'holy' away in a cupboard along with the Ladies Aid silverware and using instead, 'clever,' 'snappy,' 'live,' 'hustling.' Somehow I can't think of Jesus as being a 'live wire' and the Sermon on the Mount being 'snappy lines.' He's bigger than that—he is beautiful, holy, more so than anything we've got. Christian education ought to keep him so for our children. Can you tell me how with snappy language God is going to be anything more to our children than an Unusually Big Business Man?"

And I couldn't!

As I left Aunt Polly that morning and walked to the little depot for my train I thought long and hard about her "notion." It was worth thinking about. Sometimes I, too, am desperately afraid we are not sinking our roots deep enough into God's soil. Just so we have some flowers when the neighbors do—and so we plant too close to the surface where the growth is rapid—and the decay is even more rapid.

In the field of Christian education, which holds the future of the Kingdom of God, our present emphases are so practical, so aggressive, so active. The achievement of

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proper pupil behavior seems the sole intent of the program. Indeed, it is so very much like the demand of the business world for daily "results" that we unconsciously adopt both its vocabulary and its technic. Yet is there not something to be said for the achievement of *spiritual graciousness and culture?* Is there not something beyond morally satisfactory behavior? In the academic world the scholar may be quite properly active in the schoolroom, and yet be socially a boor. In the moral and religious world one's behavior may be entirely acceptable as a citizen, yet his spiritual awareness and sensitiveness be utterly undeveloped.

One of those ancient singers, whose vision of the Lord was always so clear and holy and whose language was ever so well in keeping with that vision, has written,

> They that go down to the sea in ships that do business in great waters...
> These see the works of the Lord and his wonders in the deep.

"Ships that do business in great waters!" They are not canoes or little sail boats, but big, deep-going vessels that cut the water far below the surface. Christian education should understand that "to see the works of the Lord and his wonders" is quite as important as to solve a human life situation.

Christian education has not forgotten it altogether. There is much commendable effort now apparent in behalf of a more worthy concept of God and self-expression toward him, through worship. Yet I am wondering if this is sufficient, or if there might not also be contained in the lesson materials more help toward this same end. I, personally, should like to see some of the great devotional materials of Scripture in our youth lessons, materials for instance like some of the Psalms, exalting the Lord, comparing him with the mighty things of nature—the sea, the storm, the light, the fire, the everlasting hills. Isaiah saw "the Lord high and lifted up." Something of that exaltation would serve mightily in expanding the inner dimensions of modern youth.

It is, I take it, the business of Christian education to propogate and maintain the cause of Christianity, as well as to achieve moral character in life; to interpret every part of it to every part of the world. It seems easy to forget that it means interpret God as well as man. There are sore, dark, hideous places in life that the healing hand of Jesus needs to touch, but the beauty of that hand, the wondrous fairness of himself, the glory of his holiness —these also must find their place in the heart of the world.

The present tendency in popular religious vocabulary reveals a startling poverty of soul—a terrible bareness of its walls. We do not use great words because we have no great things in our heart. When a ten-year-old boy tells the story of David and calls him "that little guy" we say he is clever. When a great evangelist prays "O Lord, lambast these old soaks" we crowd his hall, tickled at his familiarity with the Deity.

American Protestantism needs spiritual enrichment, a renaissance of respect for the dignity of God, for the authority of his Word, for the beauty of his holiness.

Aunt Polly's notion is right, it seems to me.

A ONE-ACT Lenten play, entitled "Release," by Dorothy Clarke Wilson will be published in the February issue of the International Journal. *This magazine will be available about January 23, 1933. Price twenty cents each.*

How Is Growth Guided?

(Continued from page 24)

and will be ready to deal with less promising individuals than those who are not his followers. This has been called Jesus' emphasis upon respect for personality. In any activity the person who follows Jesus will also be particularly concerned that those participating in the activity develop respect and love, one for the other, that they learn how to work together, and that there be fostered a spirit of goodwill and of cooperation. This has been called Jesus' emphasis upon brotherhood. It may be true in any particular community that teachers in the public schools, in the way they conduct the activities, or parents in the homes, in the way the homes are managed, manifest more of this Christian emphasis and therefore are carrying on more truly Christian education than the teachers in the church school; but it is nevertheless a distinguishing characteristic of Christian education that it is concerned about these matters.

A second characteristic of Christian education is that in these activities children, young people, and adults should have experiences of God. What is the difference between an activity in which an individual has an experience of God and one in which he does not? God represents for the religious person whatever Person or Power is responsible for all the things on which we depend, but which we find given to us in our lives and which we as human beings have only the responsibility of discovering and using. Every breath we draw, every meal which is eaten, every thing which is constructed, every response to the beauty of nature, every manifestation of human love and concern, in fact, every experience we have has evidences of those things on which we depend but which we find provided for us. If these are to represent for children manifestations of God and experiences of him, it is not enough for the teacher, minister, or parent to say that God gives them, in the same way that he might say that they were sent by grandfather or grandmother, and then to ask them to thank God in prayer as they might send a letter to the absent relative. This is likely to be superficial and to develop attitudes and ideas which make religion formal and which cause difficulties of adjustment as the child learns more about the universe. It is rather by entering into these experiences of nature and of human life with a sense of mystery and of wonder, and with a mood of reverence and of thankfulness, as shown in the way we use them and the attitude we take toward them, that the experience of God comes. The teacher, parent, or minister can mediate these in no crass and superficial fashion, but by the very attitudes which he or she takes toward them. Services of worship are direct symbolic expressions of that which should characterize the entire Christian education program, but unless they do characterize the program the services of worship will tend to have an atmosphere of cant and unreality. God will become a reality to children as they come to realize that they are experiencing manifestations of God, as they are experiencing all those things which we tend to take for granted, but which we find in the richness and wonder and mystery of the life of which we are a part. Just as any other individual comes to live for us as we share experiences with him, so God becomes a living reality in the experiences of life.

Books on the Gospel of Mark

or Those Using the Uniform Lessons during the First Six Months of 1933, or other Courses on Mark

By Harry C. Wilson*

THE teacher should begin his study of Mark's Gospel with a careful reading of the book itself at a single sitting. This should be followed by reading the articles on John Mark and the Gospel of Mark in a good Bible dictionary. The best brief treatment of these two themes is to be found in Hastings' one volume *Dictionary of the Bible*. The following books will be found helpful:

The New Century Bible, "St. Mark" by S. D. F. Salmond. Published by the Oxford University Press. 377 p. Price $1.25.

The Cambridge Bible for Schools and Colleges, "St. Mark" by Alfred Plummer. Published by the Cambridge University Press. 200 p. Price $1.20.

The International Critical Commentary, "The Gospel by Mark" by E. P. Gould. Published by Charles Scribner's Sons. 317 p. Price $3.50.

Westminster Commentaries, "St. Mark" by A. E. J. Rawlinson. Published by Methune and Co., London. 344 p. Price $5.50.

Word Pictures in the New Testament, "Matthew and Mark" by A. T. Robertson. Published by Richard R. Smith, Inc. 406 p. Price $3.50.

If the teacher in the Sunday school can have only one of these commentaries, I should say the first choice would go to *The New Century Bible*. It is not only inexpensive but it is very thorough and not too technical for the average reader. It is based upon the English Revised Version of Mark's Gospel.

The last word in critical scholarship is to be found in Gould's volume in *The International Critical Commentary*, but this is based upon the Greek text and is probably more technical than the average Sunday school teacher will care to use.

The commentary on Mark by Rawlinson in the Westminster series is probably the best in this list for those who can afford it. This commentary on Mark has been written within a few years, and Dr. Rawlinson has the advantage of extensive, critical, and archeological findings which have a bearing upon the problems of this Gospel. It is based upon the English Revised Version.

Plummer's commentary in the Cambridge series is much older than the others listed here, but holds its own as a really fine commentary upon the Gospel by Mark. It is based upon the Authorized Version, but in almost every instance Dr. Plummer suggests a translation that very nearly approximates the American Standard Version.

Dr. Robertson's *Word Pictures in the New Testament* is quite satisfactory for those who desire a more conservative treatment in the interpretation of the text. Dr. Robertson is a great scholar but he either neglects or avoids most of the critical problems in connection with the Gospel.

Teachers who cannot afford any of these books could perhaps borrow them from a public library or the pastor's library.

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Do You Teach Lessons or Guide Growth?

A Plan for Using This Issue of the Journal *for the Workers' Conference*

WHAT is the real process by which we accomplish our purpose in the church school? Material in this issue helps to answer that highly important question. A workers' conference program devoted to discussing some of the issues involved in passing from the "pouring in" process to the guidance of experience process would be most profitable. It is suggested that each topic be assigned to a discussion leader or to a committee for special study and for guidance in arriving at helpful answers to the questions raised. The meeting may be introduced with a devotional meditation based upon "Jesus, Leader of Men—His Religious Contacts: the Individual," by Walter E. Bundy.

1. How Do Persons Grow Spiritually?

a. What is the relative importance in religious growth of lessons studied in a book, memory work, activities of service and helpfulness to others, wholesome play, carrying successfully responsibilities for work at home, personal experiences of worship or of helping God in his purposes, admonitions to "be good" or to "be like Jesus," example of those admired?

b. Make a list of experiences or activities through which certain pupils in our school have really grown spiritually.

c. Do experiences of these types constitute the very heart of our church school program? Should they? How might they?

Editorial, "Reputed Efficiency May Be Costly"
Bowen, "When Is Growth Guided?"
Elliott, "How Is Growth Guided?"
Clemens, "'Method' and 'Methods'"
Paulsen, "Developing Leaders in Adult Work"
DeMaris, "An Experimental Vacation School"

2. Instructors or Guides?

a. Would an observer of our school judge the process under way in the classes to be chiefly the teaching of lessons or chiefly the guiding of pupil experiences and activities?

b. Granted that the purpose of some instruction or lesson study is guidance, how much more, and what more than this, is involved in adequate guidance of growth?

c. What changes would be involved in our class method, our church school schedule, the materials we use, and the qualifications of our leaders if we were to shift from instruction to guidance?

Bowen, "When Is Growth Guided?"
Elliott, "How Is Growth Guided?"
Clemens, "'Method' and 'Methods'"
DeMaris, "An Experimental Vacation School"
Brooks, "Introducing the Hero of Heroes"
Wadhams, "Getting Pupils Interested in the Gospel of Mark"

3. Not in the Lesson of the Day.

a. Make a list of the influences which were present in each class last Sunday, which were not a part of the day's regular lesson yet either worked for or against the teacher's purpose?

b. Which of these could be changed to work with the teacher more effectively?

c. How could the teacher make desirable changes which would take greater advantage of such factors?

d. Is it as important to plan these factors as to plan the lesson?

Knapp, "The Unified Church Program"
Clemens, "'Method' and 'Methods'"
DeMaris, "An Experimental Vacation School"

4. Growth Through Cooperative Fellowship.

a. Does shifting from the viewpoint of teaching lessons to guiding growth increase the importance of inter-church cooperation and fellowship? In what ways?

b. Does it increase the obligation of the church school to consider allied agencies which share its task?

c. What improvements or extensions of opportunities for wider fellowship might be made in our own church school program?

DeMaris, "An Experimental Vacation School"
Willkens, "Religious Education as the Basis for Cooperation"
Stock, "Cooperation in Young People's Work"
Scotford, "A Winter Young People's Conference"
Editorial, "Reputed Efficiency May Be Costly"
Editorial, "Youth and Church Unity"

Suggestions for Building Worship Programs

FEBRUARY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Clara Beers Blashfield*

THEME FOR THE MONTH: *Helpful Discoveries from God's Book.*

To the Leader

During the month of January we have tried to stress God's loving care for all. We have attempted to discover ways in which we may help God care, finding that his care can best be felt and understood as we find occasion for putting into practice with others something of that same spirit of love that he continuously bestows on us.

February may give us time to come to a more real understanding and awareness of God's work in the world. We discover day by day in our everyday living something of the way God works. It is possible to go to our Bibles now and make many more very interesting discoveries about God's work in the world, about his desires for us, and about those of his children who have listened and obeyed. Because for many years we gave to our primary groups much biblical material which makes its greatest contribution at a later age, material often wholly unsuited to our group, and because of our short-sightedness in insisting that almost any story was valuable for children provided it was taken from the Bible, the pendulum in many cases has swung far to the other extreme. Is it not possible that we may be giving so little time to the Bible and what it has of real value for primaries, that this is also a bit unfair toward the future influence of this Book of Books? This is, at least, a question we may well consider. At any rate, it has no doubt been sometime since some primary leaders of children have considered working out a month's worship services around such a theme as "Finding the Abundant Life through the Bible," which translated into primary language may be "Helpful Discoveries from God's Book." It is always well to let children see us use the Bible. In introducing our Scripture we should often read it from the Bible, instead of from some book of worship programs, or instead of merely repeating the verses. "I have found a verse in the Bible that I wish to share with you," the wise leader will frequently remark, and finding the place she will read the desired passage.

SUGGESTED EMPHASES:

FIRST SUNDAY: *Learning about God's Work in the World.*

SECOND SUNDAY: *Learning from Some of God's Children of the Bible.*

THIRD SUNDAY: *Learning from Our Bibles about Jesus.*

FOURTH SUNDAY: *The Bible, a Guide Book to Conduct.*

There are many beautiful and helpful thoughts from God's book that will aid us in our everyday living.

DESIRED OUTCOMES:

Sharing the experiences of the people of the Bible will be the aim of this series. Learning to come to God in moments of triumph as well as in hours of distress, just as did these people of Bible times, will be an objective. "I will hear what God will speak." may become meaningful to children today. Even as Samuel, whom they learn to love, listened and heard the voice and answered the call, so too can a child of today. If David could give up his own way, so too can we of this generation.

Activities That May Induce Worship

1. An illustrated booklet of verses may be made by individuals or by a group together. This may be begun early in the month and end at the time our subject centers around helpful thoughts from "The Bible, a Guide Book to Conduct." Pictures drawn or cut from magazines may illustrate such verses as "Even a child is known by his doings." Proverbs 20:11.

2. List names of favorite Bible characters and something about each which makes the character live forever in history:

Abraham—his willingness to give Lot first choice.
Abigail—a peacemaker.
David—giving up his own way.
Daniel—obeying early training and eating health-giving foods.

(This list may be lengthened until known characters are all listed. Add to this list as others are studied.)

3. Learn Scripture songs.

4. Create a song or poem about God's work in the world.

5. Learn some of the lovely poetry of the Bible.

6. Work out a prayer that may be used by all.

7. Create an appreciation for the beauty of language used in the Bible.

8. Look over, appreciatively, volumes of *The Book of Life* (John Rudin Co.).

9. Work out a worship service with considerable ritual.

Source Materials

SONGS: "God's Love" [1]
"Something Happy" [2]
"He Cares for Me" [3]
"Lord of the Sunlight" [4]
"Blessings on Effort" [5]
"Be Ye Kind" [6]
"Surely the Lord Is in This Place" [7]
"The Lord Hath Done Great Things" [8]
"Praise" (Praise Ye the Lord) [9]
"O Give Thanks" [10]
"Our Thanks for Friends" [11]
"Enter into His gates" [12]

INSTRUMENTAL MUSIC: "All through the Night" [13]
"Souvenir," Drdla [14]
"Prelude," Chopin [15]

POEMS: "God Sends the Rain" from *The Mayflower*
"God Gives So Many Lovely Things," *Graded Press Series.* Course I, Session 40.
"I Love You" and "A Good Way," by Mary Dixon Thayer, in *The Child on His Knees* (Macmillan)
"Anytime, Anywhere," in *Worship and Conduct Songs*
"Who Has Seen the Wind?" by Rossetti, in *Songs for Little People*
"Treasure Book" by Frances Weld Danielson, in *Song and Play for Children*

PICTURES: "Reading God's Book," Nichols, from the Bethany Picture Set, Course II.
"O God, How Wonderful Thou Art," from the Graded Press Picture Set, No. I.
"The Cobweb after the Rain," from the Graded Press Picture Set, No. 1.
"The Infant Samuel, " Reynolds

Use from your own picture sets any pictures of the Bible characters you are discussing, or any others adapted to the subject.

STORIES:

Use stories illustrative of God's work in the world in caring for people, or stories of Bible characters according to the particular characteristic you desire to portray. On the third Sunday children may choose favorite stories of Jesus and the leader may read a portion of the story from the Bible.

Let the stories for this month be primarily Bible stories, told or read in the most interesting manner possible.

SCRIPTURE:
"I am with you and will guard you wherever you go." Genesis 28:15a (Moffat Translation)
"The earth is full of the loving-kindness of the Lord." Psalm 33:5b.
"He careth for you." I Peter 5:7b.
"Every good gift and every perfect gift is from . . . the Father." James 1:17a.
"God so loved the world that he gave his . . . son." John 3:16.
"We are laborers together with God." I Cor. 3:9.
"Thou hearest me always." John 11:42.
"Even a child is known by his doings." Proverbs 20:11.

Suggested Service for February 26

NOTE: Unless children have fellowshipped together while working on early activities, the service of worship will always be preceded by a period of fellowship. A child can so much more truly worship God after he has been permitted to greet his friends whom he may not have seen for a week. If there are birthdays to be recognized, this recognition will be a part of the fellowship service. The song "Our Thanks for Friends" is very appropriate in any fellowship service. From the thought of our school friends, we can so easily come to the thought of some of our friends of the Bible, those characters who have come to mean much to us and who do seem to be our very real friends. Jesus, the children's friend, is of course never forgotten in any discussion of friends.

QUIET MUSIC: "Souvenir" [14] (about friends), or "All through the Night" [13] which says, "I am with you and will guard you."

CALL TO WORSHIP: "Enter into His Gates" [12]

LEADER: "This is the day which the Lord hath made."

RESPONSE: "We will be glad and rejoice in it."

SONG RESPONSE: "Praise" (Praise ye the Lord) [9]

LEADER: "O come, let us sing unto the Lord."

SONG RESPONSE: "Lord of the Sunlight" [4]

INFORMAL CONVERSATION: "How best can we serve God? How do we show that we really do love him? Let us think now of some thoughts from our Bibles that may help us in everyday living. Let us recall some verses, those we think best tell how to show our love." The children will recall such verses as "Love one another," "Be ye kind to another," "It is more blessed to give than to receive." "Children obey your parents, for this is right."

STORY: "A King Who Learned from God's Word"

Once upon a time there was a king who wanted very much to do what was right. But this king did not always know everything that was right for him to do.

He was sad because very few people came to the Temple. No one took care of the Temple. No one brought money to make the Temple beautiful as it had once been. But now that he was the king, he began to make the Temple beautiful again. He hired workmen to come. He bought what was needed. He found helpers who would help him make the Temple beautiful.

And it was one of the king's helpers who came to the king with a book. And the helper said "Hilkiah, priest, gave me this book. Hilkiah found the book in the Temple. And I have brought the book to you."

And the king said to his helper, "Read the book to me."

And his helper read the book to the king. He read in the book what the king should do, for the book was one of the books of the Bible.

*Markesan, Wisconsin.

ne helper read and the king listened. There
· so many things in the book that the king did
know what he should do. As he listened to
helper read from the book, the king became very
ppy. He thought, "I have not done the things
God said that I should do." And the king
ned to every word that his helper read from
book.
hen the helper had finished reading the book,
king called Hilkiah, the priest, and other wise
ers and said to them, "I have learned many things
I should do. There are written in the book many
gs that the people of my kingdom should do."
nd the king said to Hilkiah, the priest, "You
t pray to God about what is written in the book."
see, the king wanted very much to learn what
should do.
he king sent word throughout his kingdom that
princes and the most important men in the king-
should come to the Temple. And the king
manded that all the people should come to the
ple. And the people came, both rich and poor,
and young.
he king stood upon a platform where every one
ld see him. And the king said to the people,
have learned from this book what God wants me to do. And I intend to do what I have read in the book that I should do."

And from that day the king did the things that he had learned from the book were the right things to do.

There had never been a king who tried harder to do what God wanted him to do than did this king. And it is said that no other king who came after this king, tried harder to do what was right.

And because the king read the book in which was written what God wanted him to do, he came to know what was right.

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PRAYER:

Dear Father, help us to be always willing and glad to do the things we know are right. We are glad we may learn from the Bible of things that will please thee. Help us to be willing to share with others. Bless the gifts we have brought today for others. Amen.

OFFERING: State the specific purpose of the offering. Quote again the verse, "It is more blessed to give than to receive." Acts 20:35

CLOSING PRAYER SONG: Repeat the song, "Lord of the Sunlight"[6]

2, 3, 4, 5, 8, 9, 11, 12, 13, 14, 15, Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Company, 1931.

1, 2, 3, 4 *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

3, 7 Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

2 Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

10 *A Manual of Service for the Primary Department*.

3, 4, 6 Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

8 *Melodies*. Wapello, Iowa, Leyda Publishing Co., 1915.

9, 12 *Carols*. Wapello, Iowa, Leyda Publishing Co., 1914.

5 *Song Stories for the Sunday School*.

FEBRUARY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Marie Cole Powell**

HEME FOR THE MONTH: *Finding the Abundant Life through the Bible*

The leader who is planning worship services on this theme for February will want to make sure that the juniors do not get the idea that the Bible is a sort of magical book which does us good just by being handled or by being in our homes. The purpose of these services is to lead juniors to discover how men and women have found help through reading the stories of ways in which the men and women in the Bible knew about God and worked with him. Naturally, the emphasis falls upon the life of Jesus and upon the devotional materials, such as the Psalms.

The objective for the month should be not merely to arouse an interest in the Bible, though this is a necessary step; not merely to talk and sing about the Bible, though it is will be involved; but, above all else, to stimulate a desire to really read the Bible and to afford practice in using it as a means of enriching our lives.

To realize these objectives, it is not necessary that all responsive readings shall be read from the Bibles themselves, especially if the boys and girls have Bibles of different versions. The differences in the translations are often confusing, if all are attempting to read together. Mimeographed copies of the Psalm or of the Beatitudes are better for unison repetition.

But, the Bible itself should be used and handled and selections which are used looked up in the Bibles. Not one Bible, but many, ought to be available on an attractive reading table in the junior room, where the boys and girls can handle them and examine them, and see in how many forms the Bible is printed.

If Juniors are really to worship through the use of Bible materials in any vital way, there will be need of preparation for the experience. Unless there is available an extra Sunday morning or a weekday period for this preparation, it would be better to omit one worship service for the month and use the worship period on the first Sunday for this preparation.

Preparation for Worship

STORY MATERIAL: To stimulate interest and furnish a background for appreciation of the Bible.

1. Anecdotes about some exciting adventures and the romance of the Bible. From *Children's Missionary Story-Sermons*, by Kerr (Revell)

"The Bible Baked in a Loaf of Bread"
"A Bible Lost at Sea"
"The Bible in a Prison Pillow"

Brave Adventures, by Cronk (Friendship Press)

Stories of missionary adventurers who found help in the Bible.

Graded Press Series, Course VI, Part 3

2. Stories about how the Bible came to be.

Denominational courses for juniors on the story of the Bible.

The Story of Our Bible, by Hunting (Scribner's)

The Story Peter Told, by Ball (Henry Holt)

3. Stories about the printing and translation of the Bible.

The World We Live in and How It Came to Be, by Hartman (Macmillan)

Chapter on "The World Learns to Read"

FACT MATERIAL: About the Bible as a best seller, its translation into many languages, and its distribution to remote places of the world. See leaflets published by the American Bible Society, Bible House, Astor Place, New York City.

OBSERVATION: Have on the reading table as many different kinds of Bibles as possible.

1. The Bible in different translations, as the King James Version, the Revised Version, *The Bible in Modern Speech* by Weymouth, *The New Testament, An American Translation* by Goodspeed, *The Modern Reader's Bible* by Moulton.

2. Bibles for children†

The Children's Bible, Sherman and Kent (Scribner's). Illustrated by W. L. Taylor.

The Gospel Story, Waterhouse (Harper Bros.) Illustrated by William Hole.

The Christ Child, by Maud and Miska Petersham (Doubleday, Doran)

3. If possible, secure copies of the Bible printed in different languages. Samples of such translations can be secured from the American Bible Society.

4. A Hebrew scroll. A present-day Jewish Bible.

5. A Greek New Testament.

6. The Bible in different bindings: leather, cloth, paper; in different colors.

7. Bibles bound in one book and in separate books.

PICTURE STUDY: *The Evolution of the Book*, by Alexander (murals in the Congressional Library, Washington, D. C.). Reproductions can be secured from the Congressional Library.

CREATIVE WORK:

1. Refer to the writing of the new version of Hebrews, the eleventh chapter, suggested as a worship activity in the December issue of the *Journal*. The men who wrote the different books in the Bible tried to express truths that would help men to live better and to understand God better. Explain why the Bible ends where it does. If the writers of the Bible stories had been living when Livingstone was exploring Africa, they would probably have put his story into the Bible. In one way, men have been writing Bibles all through the years. We, too, may write a modern Bible, if we put in it stories about men and women who have loved God or who are living as Jesus lived.

2. Classes may attempt writing a modern psalm. (See Van Dyke's "The Psalm of the Trees" in *Out of Doors in the Holy Lands*, or "The One Thousandth Psalm" by Edward Everett Hale, found in *The New Hymnal for American Youth.)* Classes might write letters after the manner of Paul's letters to the early Christians, writing them to each other, in form of scrolls, and exchanging them. In these letters they would try to encourage each other to live the Christian way.

3. Making scrolls.

4. Illuminating pages, as done by the monks in the monasteries.

5. A department project: "Our Own Bible." This might contain favorite Bible stories retold by the children; memory selections, illuminated in colors; the letters or psalms which they have written themselves; original stories about Bible characters, written by the juniors, illustrations by the boys and girls; and stories of present-day men and women through whose lives we can see God.

MEMORIZATION of selections from the Bible.

READING STORIES aloud from one of the children's Bibles.

A BIBLE CORNER, where Bibles are displayed attractively. Lists posted of "Some Good Bible Stories to Read."

February 5

THEME: *Finding Courage for Life through the Bible—Livingstone*

PRELUDE: "All the Past We Leave Behind" (Found in *The New Hymnal for American Youth*)

LEADER:

These last Sundays we have been thinking of the frozen wastes around the North Pole, of men marching along through cold and danger, of men flying in airplanes over the great unknown places of the world. We thought of Abraham and his caravan crossing an unknown desert to find a land where they could worship one God.

This morning the scene changes. We see Africa—jungles, one white man, his black friends and followers. And it all came about in this way.

STORY: (For material see *Heroes of Civilization* by Cottler and Jaffe, Little, Brown

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†The Bibles in this list ought to be the permanent possession of every church school.

and Co.; *Livingstone the Pathfinder* by Basil Matthews, Friendship Press.)

Livingstone's decision to go to Africa. Emphasis upon the element of the unknown. Africa, the Dark Continent, with its unexplored areas.

His dreams as a boy.

The fulfillment of those dreams.

The story of his march to the West Coast with his native guides and his promise to them that he would return with them to their native villages.

LEADER: When men said to him, "Do not return to the jungles again. Stay! Return to England!" we can seem to see Livingstone draw himself up and speak the words of our pioneer poem.

POEM (*in unison*): "Pioneers" (See *International Journal* for December, 1932, page 27)

LEADER:

Perhaps we should like to add Livingstone to our "Roll of Heroes of the Faith." (See "Junior Department Worship Suggestions for January.") But I am going to ask you to wait until we discover why it was that Livingstone could face the terrors of wild animals, illness, fierce tribes, unafraid.

The night before Livingstone left home he sat before the open fire for the last time with his father and mother. Perhaps as he looked into the fire, he saw pictures there—of Africa. Perhaps, he wondered what he would find out there in that unknown continent.

His father opened the Bible and began to read Psalm 91. It has been called "The Traveler's Psalm." Let us read it together, and as we read it, let us be looking for the parts which we think Livingstone might have remembered years later out in the jungles of Africa.

UNISON READING: Psalm 91

LEADER: There is a song which says much the same thing.

HYMN: "The Lone Wild Fowl in Lofty Flight" (Found in *The New Hymnal for American Youth*)

February 12

THEME: *Learning the Greatest Law of Life through the Bible—Kagawa*

It is suggested that this service be built around the life of Kagawa. The story is arranged in episodes, each episode associated with some Bible passage which helped Kagawa to find the greatest law of life. For additional material, see *Love, the Law of Life*, by Toyohiko Kagawa (John C. Winston Co.)

EPISODE I: The Conversion of Kagawa.

Toyohiko Kagawa was the son of a well-to-do family in Japan. His father died when he was very young, but a wealthy uncle brought him up and gave him the best education which a Japanese boy could have. When Kagawa was nine years old he was sent to a school in a Buddist temple. Later he went to high school and joined an English Bible class, so that he could learn English. While he was there one of his older brothers did a dishonest business deed which made Kagawa's family lose all their wealth. The boy Kagawa felt very badly about this, not so much about losing the money as the fact that his brother had done this wrong thing.

One day just at sunset, his Bible teacher, Mr. Myers, found him walking back and forth trying to think of a way out of his troubles. Kagawa was wondering whether there was a God who really cared for people and would help them. His teacher invited him to come out and look at the sunset. And as they watched the beautiful colors, Mr. Myers told him about the Heavenly Father and read to him the following verses from Jesus' Sermon on the Mount. Up to this time Kagawa thought that all of nature was full of fearful demons who brought evil to men, but after he heard Jesus' words he was comforted. Kagawa says, "I discovered my Father in Heaven, who was also in myself!" (Matthew 6:25-34)

HYMN: "This Is My Father's World"

EPISODE II: Kagawa discovers that the law of life is love.

As the young man Kagawa read the story of Jesus' life, he said to himself, "That is the kind of life I want to live. Jesus lived by the law of love. Jesus lived among poor people and sick people. Jesus taught them that God loved them. I will try to do the same thing."

Kagawa was not very strong. He had the beginning of tuberculosis. So, he spent one year in a fishing village, living much in the out-of-doors in order to get well and strong. He did get better, but he was never altogether well. While he was living in the little fishing village, he saw how terribly poor the people were. When he came back to the city he went down into the poorest section to live. He had but one suit of clothes and very little covering for his bed. He refused to have anything more than the poor people among whom he was living. He preached to the crowds in the streets, as Jesus used to do, raised money to buy food for the starving children, and tried in every way to make the people happier.

When people would sometimes say to Kagawa, "Let us start a revolution and kill the people in power in Japan, so the poor people can have a chance," Kagawa would always say, "No, that is not Jesus' way of doing. Love is the law of life. We will make our country better, not by fighting, but by loving."

SCRIPTURE: Matthew 5:43-45

HYMNS: "O Master of the Loving Heart," or "When the Golden Evening Gathered"

EPISODE III: Kagawa works with laborers.

Kagawa is a friend to all the laboring people. He believes that these hard-working people are the ones who can understand Jesus who was a carpenter himself and who chose for his friends laborers like fishermen. Often Kagawa tells these hard-working Japanese people the story of Jesus, the builder, and reads them the following words of Jesus.

SCRIPTURE: Matthew 11:28-30

HYMNS: "At Work beside His Father's Bench," or "O Son of Man, Thou Madest Known"

EPISODE IV: Kagawa refuses to fight.

When Kagawa was living in the slums of Tokio, his life was often threatened. Some of the men he preached to were murderers. Sometimes they would beat him, but Kagawa would not fight back. "Jesus forgave his enemies," said Kagawa. So, he, too, forgave, and later some of these very men became Christians.

Kagawa has tried to keep Japan out of war by preaching everywhere that *love* is the law of life. When Japan declared war against China, Kagawa felt so badly to think that his country would do such a thing that he wrote a letter to the people of China telling them how sorry he was. This made the Japanese government very angry and Kagawa's life was in danger. Kagawa has been in prison because he believes in peace instead of war.

Kawaga has written a poem in which he tells how he feels:

Again have I become the child of an aching heart,
Carrying the burden of Japan's crime,
Begging pardon of China and of the world
With a shattered soul—
Again am I a child of sadness.

And Kagawa learned how to live a life of love by reading in the New Testament the life of Jesus.

SCRIPTURE: Jesus' Code of Friendship (See *Journal* for July, 1932, page 34.)

February 19

THEME: *Finding Comfort and Help in the Bible*

PREPARATION FOR WORSHIP:

1. Recall how Livingstone found help in his Bible. Often as he faced danger he probably thought of the words of the Ninety-first Psalm, the Psalm which his father read the night before he left home. One of his favorite verses was the words of Jesus, "Lo, I am with you, always, even unto the end of the world."

2. Speak of the fears of primitive races; their belief in evil spirits that inhabit all of nature. Wherever the Bible has gone, people have learned of a loving God; they have lost their fears and have found courage to live life happily.

3. Study of Psalm 121. Use with this W. L. Taylor's picture, "I Will Lift Up Mine Eyes unto the Hills."

4. Activities. Make a collection of Bible passages to help us remember that this is our Father's world and that God will help us. Psalm 23; Psalm 91; Psalm 121; Sections of Matthew 5, 6, and 7. Ask parents for selections that helped them.

HYMNS: "This Is My Father's World"
"Far Out on the Desolate Billow"
"I Know Not What the Future Hath"

SCRIPTURE: Psalm 121

STORY: "The Book That Cost Three Cocoanuts" (From *Catarina's Nine Tales*, by Margaret Applegarth, Baptist Publication Society. Also found in *The Second Year Mayflower Program Book*, by Perkins and Danielson, The Pilgrim Press)

February 26

THEME: *The Bible Carrying Abundant Life to All People*

This service may take the form of a dramatic presentation, with each class working up one of the episodes. Some of the episodes may take the form of tableaux, while others may include dialogue. The following are suggested.

DRAMATIZATION: "The Bible through the Centuries"

I. "The Story Teller" (Represent the picture "Oral Tradition," in Alexander's mural, "The Evolution of the Book.")

II. "The Finding of a Rare Treasure"
"How the Book Was Saved"
These stories are told by Miss Jones in the *Closely Graded Series*, Course VI, Part 3.

III. A group of early Christians listening to Peter tell stories about Jesus while John Mark writes down the stories.

IV. "Illuminating the Bible in the Monastery" (See mural by Alexander)

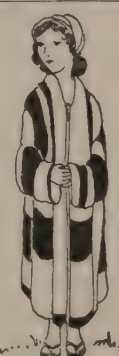
V. "Gutenberg and His Printing Press" (See Mural by Alexander)

VI. "An Explorer in a Monastery" (For this story, see *Closely Graded Series*, Course VI, Part 3, page 389.)

VII. "Two Thousand Miles for a Book"

VIII. Livingstone and his parents reading Psalm 91. Or, Livingstone reading his Bible in the heart of Africa.

IX. Juniors in costumes of different nations, carrying Bibles, sing "Book of Books, Our People's Strength" (Found in *The New Hymnal for American Youth*)



"A coat of many colors"

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FEBRUARY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

By Thelma D. Diener

Those who plan services of worship some-ies feel limited in their ability to in-oduce effective variety into their services cause there are only a few kinds of ma-ials which may be used as avenues to rship. However, we are practically un-nited when we consider the different ways which these materials may be used. In der to help you introduce change into your rvices, we shall give a series of suggestions the different uses of the more common nds of worship materials in these introduc-ns to the worship helps.

AYS TO USE SCRIPTURE:

Scripture passages may be used in a serv-e of worship as the call to worship, the enediction, and in the service proper in the llowing ways: read responsively, read in nison, dramatized, given from memory as dramatic reading or as a unison memory assage, interspersed between the stanzas of hymn, and many other ways which you ill find in the following services and which ill suggest themselves to you.

The Bible contains prayers, story material, icture interpretations (because many pic-ures have been painted representing in-dents from the Bible), suggestive material or talks, inspirational poetry, and other arts of a service which you will discover.

Be sure to select for responsive reading, or example, a passage which is not only ppropriate with regard to the particular orship theme but which is also adapted to esponsive reading. (An example is given n the service for February 5.) The same onsideration should be given the selection f any Bible passage for use in a service.

HEME FOR THE MONTH: *Finding the Abundant Life through the Bible*

ALL TO WORSHIP:

Leader: Let us come into the presence of God with free minds, humble hearts, and an honest desire to know him and his will for our lives.
Response: Open Thou my eyes, that I may behold Wondrous things out of thy law.

OFFERING: Have you been taking the offer-ing as a part of your service of worship? Class offering records can be kept and you still need not miss the opportunity for worship presented by the giving of an offering as one part of your worship serv-ice. Seat each class in a group. At the time for the offering pass the class offering envelopes (which have been distributed before the service) to the members of the classes while the ushers wait at the front of the room. Then have the ushers col-lect the envelopes on the offering plates and present them at the altar.

Using as a guide the offering services given for the preceding months, now plan your offering service for this month.

February 5

THEME: *Finding God through the Bible*
PRELUDE: "God Is My Strong Salvation"
CALL TO WORSHIP: Given above.
HYMN: "The Heavens Declare Thy Glory" (*First three stanzas*)
STORIES: (These may be told by leaders or pupils and should be brief.)

"What Others Have Learned About God"

1. Abram leaving the gods of Chaldea for the one God.
2. Abraham discovering that God does not desire human sacrifice.
3. Moses discovering that God can lead and make a great people.
4. Jacob and Joseph discovering that God is universal.

HYMN: "Break Thou the Bread of Life" (*First stanza*)
RESPONSIVE READING:

Leader: Him declare I unto you. God that made the world and all things therein, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.
Response: My soul thirsteth for God, for the living God.
Leader: If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.
Response: Open thou my eyes, that I may behold Wondrous things out of thy law.
Leader: Behold God is great, and we know him not, neither can the number of his years be searched out, but the Lord shall endure forever. The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it, or hath he spoken, and shall he not make it good. The eternal God is thy refuge, and underneath are the everlasting arms. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

HYMN: "Break Thou the Bread of Life" (*Second stanza*)
SHORT TALK: A presentation of Jesus' life as a demonstration of a life through which God may be seen. (Bring in, of course, some of the statements of Jesus given in descriptions of God found in the Bible.)
OFFERING: Use service you have planned.
BENEDICTION: The grace of our Lord Jesus Christ be with you. Amen.

February 12

THEME: *Becoming Acquainted with Jesus through the Bible*
HYMNS:
"O Word of God Incarnate"
"'Follow Me,' the Master Said"
"We Bear the Strain of Earthly Care"
"O Son of Man, Thou Madest Known"
BIBLE STUDY: Supply each one with a Bible and allow a few minutes for discovering something in it which would help us get acquainted with Jesus. Ask several to read what they have found and state briefly what they have learned about Jesus.
SCRIPTURE: Selections from the Gospels
SHORT TALK: "A Plan for Studying the Bible." Almost every adult who studies the Bible has some method which is helpful to him. Your pastor or some member of your church can, no doubt, present a plan of study which will be of benefit to your group of intermediates.
PICTURE STUDY: "Christ and the Rich Young Man," Hofmann
Scripture Story: Mark 10:17-22; Matthew 19:16-22; Luke 18:18-23.
The Picture: (Painted in 1889. Zwinger Gallery, Dresden, Germany.)

The picture shows us the moment of decision for the rich young man. What do we learn of Jesus? This young man, from the time he was a child, had obeyed the commandments inasmuch as he understood them and "Jesus beholding him loved him" and tried to show him, by pointing to the poor and needy, a broader vision. Jesus shows him that in order to be in harmony with God he must adjust his human relationships. Is this not a significant picture of Jesus, the champion of the needy? And who are the needy? Jesus knows that if we are to have the abundant life, we all have need of certain things and he would have us give to the poor for two reasons: (1) the poor need food and clothing and our love; and (2) we need the generous spirit which would prompt us to sell our all and give to the poor, and the joy which comes from following the promptings of such a spirit.

February 19

THEME: *Discovering God's Plan for Our Lives*
HYMNS: "Open My Eyes That I May See"
"Holy Spirit, Truth Divine"
"Father, Lead Me Day by Day"
"Thy Word Is Life" (quoted herewith)
SCRIPTURE REFERENCES: I John 4:12
Acts 17:24-28
HYMN with Scripture interspersed between the stanzas:

Hymn: "Open My Eyes That I May See."
All: Sing first stanza of hymn.
First Reader: Ye shall know the truth and the truth shall make you free.
Second Reader: I am the way, the truth, and the life. Verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
All: Sing second stanza of hymn.
First Reader: I am come that ye might have life, and that ye might have it more abundantly.
Second Reader: He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
First Reader: And ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.
All: Sing third stanza of hymn.

HYMN: "Thy Word Is Life" (Tune: "Canonbury")

The weaving of our city's life
Is rich with threads of fine spun gold,
From hearts that in Thy deathless Word
Have learned the truth through ages told.

Thy Word is Life, O God above,
And grows in power for hearts that know
The beauty of Thy boundless love,
A heavenly kingdom here below.

For those who pass Thy torch along
To souls that blindly grope for light,
We thank Thee, while we pray that all
May see afar Thy vision bright.

O may Thy Word transform and bless
The lives of all who touch our shore,
That brotherhood and peace and love
May reign supreme forevermore.

—RALPH WELLES KEELER.

February 26

THEME: *Discovering God's Rules for the Abundant Life*
HYMNS: "Lamp of Our Feet, Whereby We Trace"
"How Shall the Young Secure Their Hearts?"
"Thy Word Is Like a Garden, Lord"
"Eternal Ruler of the Ceaseless Round"
"How Gentle God's Commands"
SCRIPTURE: Matthew 5:7; Romans 13:8, 10; Galatians 5:14; I John 3:22; Revelation 22:14; I Timothy 6:17; Psalms 34:10
COMMANDMENTS:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
Thou shalt not take the name of the Lord thy God in vain.
Honor thy father and thy mother.
Thou shalt not hate thy brother in thy heart.
Thou shalt love thy neighbor as thyself.
Thou shalt not bear false witness against thy neighbor.
Thou shalt not covet anything that is thy neighbor's.
Thou shalt not steal, nor deal falsely, nor lie one to another.
Thou shalt not kill.
Thou shalt cherish no impure desire.
Thou shalt rise up before the hoary head, and honor the face of the old.
Resist not him that is evil:
But whosoever shall smite thee on thy right cheek, turn to him the other also.
And if any man would take away thy coat, let him have thy cloak also.
And whosoever shall compel thee to go a mile, go with him two.
Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.
Love your enemies:
Bless them that curse you;
Do good to them that hate you;
And pray for them that despitefully use you, and persecute you.
Be ye therefore perfect, even as your Heavenly Father is perfect.

—From *The Book of Worship of the Church School*, by Hugh Hartshorne. Published by Charles Scribner's Sons. Used by permission.

FEBRUARY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

The themes for the next four months present different phases of "The Abundant Life."

FEBRUARY: *Finding the Abundant Life through the Bible*

MARCH: *Finding the Abundant Life through Nature*

APRIL: *Finding the Abundant Life through Jesus*

MAY: *Sharing the Abundant Life*

In order to introduce these themes, a detailed program is suggested for the first Sunday in February upon the theme: "The Christian Ideal—The Abundant Life."

February 5

THEME: *The Christian Ideal—The Abundant Life*

PURPOSE: To lead youth to seek a fuller understanding of what Jesus meant when he said, "I am come that they may have life, and may have it abundantly."

PRELUDE

CALL TO WORSHIP (*by the leader*):

Lord of life! Open wide the window of our spirits and fill us full of light; open wide the door of our hearts, that we may receive and entertain thee with all our powers of adoration and love. Amen.
—From *The New Hymnal for American Youth*. Used by permission of The Century Co.

HYMN: "Rejoice, Ye Pure in Heart"

SCRIPTURE: John 10:1-10

HYMN OF MEDITATION: "Dear Lord and Father of Mankind," or "Lord, Speak to Me"

TALK: "Jesus' Ideal for Our Lives—The Abundant Life"

Source material that may serve as a guide in developing the talk:

The Gospel of the Abundant Life—Jesus states in very few words the great aim and purpose of his life mission, which we may well consider very carefully.

"I am come that they may have life, and may have it abundantly."—John 10:10.

We have turned away with honest dread of wasting our lives in uselessness. Jesus brings us the good news that we need not do so, if we accept his gift of abundant life. It is pathetic to think of the many who are living petty, cramped lives, cabined and confined by selfishness and personal limitations, restricted, obstructed, and restrained. The abundant life to which Jesus leads the way is a rich life, full of privilege, ample, bountiful, luxuriant, overflowing, abounding. This is the kind of life in which selfishness is conquered by service for others; in which littleness is outgrown through prayer and comradeship with the Master; in which the motive of goodwill glorifies every action, and noble sacrifice purifies the gold of character. It is the abundant life which fulfills the nine Beatitudes and heralds the Kingdom of the Friendly World.

The following five test questions you will do well to ask yourself, to discover whether you are marking time in mere listless existence or really living the abundant life. Are you keeping fit physically? Are you keeping awake mentally? Are you keeping vital spiritually? Are you keeping happy and helpful socially? Are you making the most of life, because you are putting your best into life in human service? —From *Jesus' Ideals of Living* by G. Walter Fiske. Used by permission.

The life of the ancient Christians was the world-conquering power of their witness. Restore that life in the Church of Christ, and she will be able to restore wonders as of old.

—ADOLPHE MONOD

"The Abundant Life"

What then is the abundant life and how can we attain unto it? If it cannot be told in terms of the conveniences, comforts, and luxuries of a rich and progressive civilization, how are we to know it and how are we to experience it? In the first place, the abundant life is made up of abundant thoughts. "As a man thinketh in his heart, so is he" is a statement we have long accepted at its face value. If one's heart thinks abundant thoughts, his life will be an abundant life. We are privileged to have many thoughts. There is no limit placed upon the number of thoughts we may have. Our thoughts should be like the sand on the seashore and the stars in the sky, without number. In thoughts we are the richest people that ever lived . . . .

The abundant life means something else: it means abundant enthusiasm. It is a sad day when one loses his enthusiasm for the interests of life. It is the sure sign of old age. What is the certain sign of old age? Not the number of years one has lived, but his waning enthusiasms of life. Many a person is old at thirty, while others are young at seventy. He is old who has lost his enthusiasm of life. In Dante's *Inferno* he asks his guide in the lower region why certain people are present. "These men," says Dante to his guide, "are not dead, they are still alive in the city of Florence; why, it was only yesterday I saw them as I walked along the street." "No, you are mistaken," replied the guide; "they are dead, they have been dead these many years. What you saw in Florence yesterday was their bodies; their souls have been dead a long time, that is why you see them here." Youth is not a matter of years, it is a matter of enthusiasm; he is young, whatever his age, who keeps his enthusiasm for life, and retains his interest in some great and good cause.

Again the abundant life means abundant harmony. It means taking the many interests of life and blending them into one harmonious whole. It is what is known in musical terms as "counterpoint." Counterpoint is the ability to take two or three tunes and run them together, so blending them that they make one harmonious whole, yet the musical ear is able to discern and pick out the separate tunes. Thus Wagner wrote his great and beautiful opera "The Meistersinger." In this he weaves together not the conventional two or three, but four tunes into one counterpoint. Life is like that. Life is made up of such varied and often diverse interests. . . .

But the abundant life is more than philosophy. It is more than richness of thoughts, or boundless enthusiasm, or a perfection of harmony; the abundant life is a comradeship, lived in company with the Son of God. "I am come that they might have life, and that they might have it more abundantly." You can find the abundant life in no other way. Be not deceived. It is not found in wide travel, or much reading, or many friends and acquaintances, or varied interests; these are but contributory to the one great central truth; the abundant life is found in daily fellowship with Christ.
—From *The House of Happiness* by Bruce S. Wright. Copyright 1928. Used by permission of the publishers, Cokesbury Press.

In developing this talk you may wish to bring out that the abundant life is life lived at its best—life that seeks:

1. The fullest development of one's talents.
2. The fruitful use of these talents.
3. Harmonious adjustment of all the factors of personality.
4. Unselfish sharing with others.

A PRAYER OF LIFE

Father, God, forgive us for what we are as set over against what we might be. We thank thee for the limitless possibilities of development of those who grow toward thee. Make us strong, that we may be strength to those who are weak; clear-visioned, that we may help others to find the way; glad, that we may bring joy to those whose lives are drab. Make us true, for their sakes and for thy glory, through him who died that we might live abundantly. Amen.—From *The Girl's Every Day Book*.[1]

[1]Used by permission of the National Board of the Young Woman's Christian Associations of the United States of America.

HYMN OF DEDICATION: "Just as I Am, Young, Strong, and Free," or "I Would Be True," or "True Hearted, Whole Hearted"

BENEDICTION

February 12

THEME: *The Bible—Our Heritage for More Fruitful Living*

PURPOSE: To lead youth to recognize the heritage for fruitful living which we have in the Bible.

SCRIPTURE: Hebrews 1:1, 2; II Kings 22:3-13 and 23:1-3—The story of the finding of the lost book.

HYMNS: "Lamp of Our Feet, Whereby We Trace"

"Break Thou the Bread of Life"

"Book of Books, Our People's Strength"

"Thy Word Is Like a Garden, Lord"

"Holy Father, Thou Hast Given"

"O Word of God Incarnate"

Since a number of hymns about the Bible are not familiar to most people, it will be well to learn new hymns this month, and to use them on successive Sundays. Do not be content to use only "Break Thou the Bread of Life" or "Thy Word Is Like a Garden, Lord." One Sunday a hymn may be sung by a quartet or trio, as a guide to meditation by the worshipers. The following Sunday, the same hymn might be used as a unison hymn.

Planning the talk. A talk in which the theme for the day will be discussed in a devotional manner may point out to the worshiping group that the Bible is our heritage for fruitful living. In the Bible we inherit the record of man's search for God and his revelations of himself to man. Our heritage includes biography, poetry, history, letters, and records.

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred adds to it
Texts of despair, or hope, or joy, or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit.
—From *The Girl's Every Day Book*.[1]

I cannot use a more appropriate phrase, when I say the Gospel is a photograph of Jesus. St. Matthew's Gospel is a profile of the Son of God; St. John's Gospel is the other profile of the Son of God; St. Mark's is a three-quarter face; St. Luke's a full view; and so the four Gospels constitute together the perfect photograph of the Son of God.
—JOHN CUMMING

(Continued on page 40)

*Columbus, Ohio.

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Blessed Event (Lee Tracy, Mary Brian) (Warner) st, clever newspaper story of hard, unscrupulous lumnist, working havoc with his news of babies ming, very finely played by Tracy. Feuds with ook and crooner, night club shootings, risque wise- cking, and slangy dialog at its "best."
r *A:* Good of kind *For Y:* Hardly suitable
For C: No

Call Her Savage (Clara Bow) (Fox) Hodge-podge at tries to combine (into one big money-maker) ara's previous roles, and adds some more, like notherhood," four-hour wife of a waster. Crazy tions and checkered conduct explained by making r illegitimate, half-caste Indian. Clara's acting ility somewhat improved.
r *A:* Absurd *For Y:* No *For C:* No

Conquerors, The (Ann Harding, Richard Dix) KO) Very effective picture of recurrent depres- ons and recoveries since 1873, showing how America ways moves on to greater heights. Characters age ith passing of time. Touching, impressive, well ted, timely, and encouraging. A picture very uch worth-while.
r *A: Very interesting* *For Y: Excellent*
For C: Good

Evenings for Sale (Herbert Marshall, Mary oland) (Paramount) Delightful character comedy, id in exotic Vienna, where the romance-hungry, iddle-aged heroine meets an ex-count gigolo. nely played by the stars and fine supporting cast, ith Charles Ruggles inimitable as the valet, re- shingly sober.
r *A: Charming* *For Y: Very good*
For C: Little interest

Faithless (Robert Montgomery, Tallulah Bank- ead) (MGM) Suave, smart, unwholesome stuff out noble hero with only $400 a week and haughty roine with millions. Both lose all! She sponges, orrows, and is "kept." He forgives, marries her, lls sick, and she nobly goes on street to save him. ell done but not convincing.
r *A:* Depends on taste *For Y:* Decidedly not
For C: No

Golden West, The (George O'Brien) (Fox) odge-podge thriller from Zane Grey's story of old mily feud which begins in the South prior to the ivil War and finishes in the West when hero breaks own the age-old barrier and helps put the railroad rough. Mixture of romance, drama, and comedy.
r *A:* Hardly *For Y:* Fair *For C:* Fair

Goona Goona (Made on Island of Bali) (Security) scinating picture of life, customs, and exquisite enery of Bali, with remarkable native orchestra nd cast. Colorful romance, love-making, and in- delity delicately done, with logical tragic ending. lature, but nothing offensive.
r *A: Very interesting* *For Y:* Doubtful
For C: No

He Learned about Women (Stuart Erwin, A. xipworth) (Paramount) Very timid and rich book- orm-hero starts out naively to learn life. Easy prey r the arch-swindler, faultlessly played by Alison xipworth, who is won by his innate goodness, warts plot—and good comedy then degenerates to the old-fashioned "chase."
r *A:* Rather good *For Y: Amusing*
For C: Amusing

I Am a Fugitive from a Chain Gang (Pau Muni) (Warner) A man's life permanently blasted from day he was innocently involved in petty hold-up. Not drama, but tense and often harrowing narrative of grim suffering and bestial cruelties in lowest stratum of prison world. Strong, sensational, hardly entertaining.
For A: Depends on taste *For Y:* No *For C:* No

If I Had a Million (All-star cast) (Paramount) Rather novel, but undramatic hash about crazy rich man bequeathing a million apiece to strangers. Effect on each makes an episode by itself. Elementary entertainment, now funny, now tragic, uneven in interest and plausibility.
For A: Perhaps *For Y:* Probably good
For C: Hardly

Klondike (Lyle Talbot, Thelma Todd) (Monogram) Unskillful attempt at melodramatic problem-play. Surgeon fails in important operation and flies to Alaska to build his life over again. Elementary in acting and direction, improbable and unconvincing, and largely uninteresting.
For A: Mediocre *For Y:* No *For C:* No

Last Mile, The (Howard Phillips) (World Wide) Realistic, harrowing picture of reactions of prisoners in death row, awaiting death chair. Against capital punishment, but one-sided. Reason for present plight never shown. All sympathy for criminals, no thought of victims. Distorted from original, and confused.
For A: Good of kind *For Y:* By no means
For C: By no means

Little Orphan Annie (Mitzi Green) (RKO) Selected episodes from the well-known newspaper strip picturized to make a mildly dramatic story about Annie, Mickey, and the dog. Rather obvious and uninspired, but combines pathos, comedy, and adventure in a way to delight children.
For A: Passable *For Y:* Little interest
For C: Very good

Maedchen in Uniform (German Production- written, directed, and acted solely by women) Master- piece of vivid realism and charm, beyond Hollywood to equal. Life in pre-war boarding school. Intense character interest, superb dramatic values, beautiful acting and photography. Faulty only in its sound. Industry's hint of Freudian motif mere dirty pub- licity.
For A: Excellent *For Y: Mature but good*
For C: Beyond them

Magic Night (Jack Buchanan) (British Dominion- U. A.) Elaborate romance, lavish backgrounds, foreign cast. Dashing Viennese officer loves flower- shop girl, but a countess is father's choice. Songs, music, acting, and voices only fair, and dramatic construction and direction distinctly poor.
For A: Hardly *For Y:* Harmless
For C: No interest

Mask of Fu Manchu (Boris Karloff, Karen Morley) (MGM) Another labored and hectic attempt to scare. Absurd piling up of artificial horrors— animal, mechanical, electrical, chemical—'til drama and character interest are buried. Naive nightmare by and for elementary minds.
For A: Stupid *For Y:* No
For C: By no means

Okay America (Lew Ayres, Maureen O'Sullivan) (Universal) Fast, well-made, sensational newspaper melodrama, about hard-boiled but attractive young columnist, who is also radio star and becomes go- between in big kidnapping case. He solves all, shoots big gangster, and dies by gang guns. Glamor- ous night life.
For A: Good of kind *For Y:* Better not
For C: No

Prosperity (Marie Dressler, Polly Moran) (MGM) Another riotous comedy-farce made for the two stars, on same sure-fire lines; very timely amusement for the "depression." Dressler splendid as bank-owner who fails, but comes back triumphantly. Human, appealing, laughable. Moran overacts as usual.
For A: Good *For Y: Very amusing*
For C: Amusing

Rackety Rax (Victor McLaglen) (Fox) Football taken over by two rival racketeers who buy two colleges and supply their own toughs as players. Machine guns, gats, brass knuckles, etc., feature in the game. Conglomerate of absurdity and bur- lesque. Doubtful taste.
For A: Worthless *For Y:* Probably funny
For C: Better not

Rockabye (Constance Bennett) (RKO) From East-side nobody, she becomes great stage success, with ambitions to be a "lady." Finally pronounced so when she at last renounces all and returns her fiance to his wife and new-born son. Some uncon- vincing acting and several impossible scenes.
For A; Mediocre *For Y;* Not good *For C;* No

Sherlock Holmes (Clive Brook) (Fox) Famous character in modern setting plus a fiancee who urges him to retire, but the jail escape of Moriarty (well played by Ernest Torrence) keeps Holmes busy thwarting the criminal's plans. Some falsities and dramatic weakness, but suspense good. Clive Brook convincing in title role.
For A: Entertaining *For Y: Good*
For C: Good but exciting

Tess of the Storm Country (Janet Gaynor, Charles Farrell) (Fox) Old-fashioned, sentimental melodrama, with Janet likable as skipper's daughter who finds herself in false position and almost loses her lover. Much hokum and improbability. Fine sea and coast scenes. Not a picture for the Gaynor- Farrell team.
For A: Fair *For Y: Good* *For C:* Probably good

That's My Boy (Richard Cromwell, Dorothy Jordan) (Columbia) Rather unusual football picture. Exploitation of modern football involves fine young hero in both tricky finance and genuine and whole- some love-affair. Heroically pays debt of honor by naive method, weathers a storm of disgrace, but wins through and keeps sympathy of audience.
For A: Good *For Y: Entertaining*
For C: Fairly good

Too Busy to Work (Will Rogers, Marian Nixon) (Fox) Excellent character comedy with slight plot but much charm. Rogers is convincing, wistfully appealing, intensely human as chronic loafer seeking the man who stole his wife and baby. Pleasing pathos, some of Rogers' best humor, and sad but satisfying ending.
For A: Very good *For Y: Very good*
For C: Good

Three on a Match (Warren William, Joan Blon- dell) (First Nat'l) Three girl schoolmates live varied lives and meet again ten years after graduation. Much character change for no good reason. Change conduct by cheap people. Mother and child episode very offensive. Distorts all values.
For A: Trash *For Y:* By no means *For C:* No

You Said a Mouthful (Joe E. Brown) (First National) Hilarious, crazy nonsense film, with clever photography, about hero unable to swim who wins marathon from Catalina to mainland. Mediocre acting, dull dialog, but funny for those who laugh easily. Too long and labored.
For A: Tiresome *For Y:* Harmless
For C: Probably funny

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What's Happening in Religious Education

WASHINGTON COUNTY, OHIO, recently carried on a rather outstanding project in dramatization under the leadership of Mr. Maxwell Hall, Executive Secretary of the County Council of Religious Education. For some years the fifteen districts of the county have held conventions on successive Sundays with programs designed to give the people a little wider vision of the importance of religious education. At these meetings during the summer of 1932, a new feature was introduced in the form of a drama of Christian education. The services of picked young people in different parts of the county were enlisted, and at each of these meetings the drama entitled "These Things Shall Be," taken from the *International Journal* for September, 1931, was presented. Two young women who had professional training and experience in play production volunteered their services as directors, and eight different casts were selected, some of them presenting the play as many as three times. In all there were about one hundred and fifteen people who assisted in these presentations.

The result was most gratifying. The people were deeply impressed, and it was repeatedly said that they understood more clearly what our whole program was about. Incidentally, the attendance was almost twice the usual attendance at these gatherings, the total for the fifteen meetings being approximately forty-five hundred, an average of three hundred for each meeting. This, for a rural county like Washington, is a remarkably large number. The spirit manifested was splendid, and it is felt that possibly this project might be practiced by young people in other rural counties throughout the country.

DEAF CHILDREN generally are deprived of religious instruction. In Cincinnati, however, the need for religious education for such children is being met in a very outstanding way. Under the auspices of the Hamilton County Council of Religious Education and under the special sponsorship of the Jones Brotherhood of Walnut Hills, the Protestant children of the community are organized in a school of religious education. Provision is made for Catholic children by a Catholic committee.

Mrs. Elizabeth M. Hanna, a teacher of experience and ability, has charge of the work. Dr. Lewis Earle Lee, Executive Secretary of the Hamilton County Council of Religious Education, said: "By the method known as lip reading, which is used in public school work, these deaf children are given their instruction concerning prayer and use of the Bible. When a new lesson is taught, first the story is told in words the children know. Then a printed copy of the story is given to each child to read. New words are put on the blackboard with diacritical marks. Hymns are taught them as they stand around a piano, touching it with the finger tips of the left hand. The rhythm is firmly established in their minds by having the entire class keep time with the right hand, and after this the words are slowly taught to them."

THE Colorado Council of Religious Education held its fall rally in connection with the opening of the Denver training school. More than three hundred attended the dinner, and two hundred and fifteen actually enrolled for the school.

THE New York State Council of Religious Education has inaugurated a plan of area counsellors. This plan was started last year to increase the efficiency in weekday and vacation church schools. An all-day meeting of these area counsellors and county council officers was held in connection with the recent annual state convention with the result of extending the work into leadership training and other fields in 1933. The area counsellors include the denominational field secretaries and other carefully selected workers of both sexes who are vitally interested in securing greater progress in the field of Christian education through the county council units.

THE Oklahoma Council of Christian Education reports that its leadership training program has gone over in a very fine way during the past year. Very little ground has been lost in the way of attendance, and the interest seems to be holding up exceedingly well. The encouraging feature is the fact that many local instructors are becoming accredited to teach, thus making it possible to carry on the work without so much outside help. This insures also a permanent local organization and makes possible the maintenance of these schools at a much less expense.

MRS. E. E. McCLINTOCK has taken a position as director of religious education for the First Plymouth Congregational Church, Denver, Colorado. Mrs. McClintock has been for many years executive secretary for the Denver Council of Religious Education and has been associated with the International Council camps and schools at Geneva Glen.

A FRIEND of the Maine Council of Religious Education recently made a contribution to the council which practically wiped out its debt of over $6,000. In these days of financial difficulty, such a contribution actually counts for many times its face value in normal times. The Maine Council has been doing effective work under the competent leadership of Rev. Ernest W. Robinson, who combines his council secretaryship with a vigorous ministry in one of the leading churches of Portland.

THE Philadelphia Sunday School Council of Christian Education has recently appointed as its General Secretary, Dr. Eastman who has been for many years a Y. M. C. A. Secretary in that city. Dr. Eastman has reached the age of retirement from active service in the Y. M. C. A. but is still in the prime of his usefulness and promises the Philadelphia Council many years of effective leadership. In view of the impending International Convention in Philadelphia in 1934, it is reassuring that the city council will have such competent leadership for its heavy responsibilities in entertaining the conventon.

DURING the past four years, the New York State Council of Religious Education has conducted an annual conference for deans and instructors, the first being held at Teachers College, Columbia University. These have proved very valuable in the leadership training work conducted under the council. The conference this year was held in connection with the State convention. It was well attended. Dr. Forrest L. Knapp, of the International Council staff, was the leader.

PROFESSOR A. J. HARMS, of the Northern Baptist Seminary, Chicago, uses the *International Journal of Religious Education* as one of the principal texts in a course in religious education this semester. The smiles revealed in the accompanying picture of the class, a number of whom are holding copies of the *Journal*, indicate that they like it. Professor Harms reports, as one of the results, a very warm appreciation for the educational viewpoint among the ministerial students. He finds the old and mistaken antagonism between religious education and evangelism melting away before such interpretations as are now being made in the *Journal* regarding the whole curriculum enterprise in Christian education. This class commends the *Journal* to other classes.

70 significant regional conferences of tate council secretaries were scheduled ecent months, one in New York on No- er 5, and one in Chicago on December 3. The New York Conference, attended ecretaries of several of the eastern state cils, worked out a proposed curriculum he training of county council leaders, ed problems in the fields of finance and nistration, laid plans with respect to Winnipesaukee Leadership School of , and discussed the relationship between minational and council field programs. Chicago conference has not yet been Nine secretaries of the Chicago area expected to participate. The docket is ar to that of the New York Conference.

R. L. P. JENSEN, City Director of Re- ligious Education for the Baptist rches of Chicago, led these churches in "Increase" campaign over a period of t weeks, closing November 13. While hasis was not alone on attendance, the stical increase is significant. Fifty-two ch schools, twenty-three of which re- ed every week, showed a grand average he period of a fourteen per cent increase the corresponding Sundays of the pre- ng year. This attendance amounted to nty-five per cent of the enrolment.

R. HARRY C. MUNRO, of the Inter- national Council staff, represented the stituency of the International Council at third Biennial Conference of the Na- al Council of Parent Education held at nch Lick Springs, Indiana, November 11- Over one hundred persons profession- engaged in parent education work were sent. The National Council of Parent ication bears somewhat the same relation gencies of parent education that the In- ational Council bears to its constituent s. More than seventy agencies are members of the National Council of Parent Education, indicating something of the scope of the movement. Mr. Munro, as executive secretary of the International Council Joint Committee on Parent Education, was elected a member of the governing board of the National Council of Parent Education. With the exception of one denominational board, the International Council is the only definitely religious agency which is a member of the National Council of Parent Education.

DR. CHESTER S. MIAO, General Secretary of the China Christian Education Association, recently sailed for his home after spending some time in Southern California. The Southern California Council of Religious Education sponsors, in part, the Christian educational work which is being done in China under the leadership of Dr. Miao. For this reason, his visit was timely, and of interest to many who are helping in his work.

THE Southern California Council of Religious Education held its annual convention this fall at Whittier. A larger registered attendance, a larger number of communities represented, and an apparently deeper interest in the cause of Christian education made an unusually strong program more helpful than any in recent years.

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Jesus, Leader of Men

(Continued from page 5)

religious relationship. Man's first duty is to God; every other interest, no matter how near or dear, is secondary and subservient. Jesus thinks and speaks of religion in terms of personal loyalty and devotion to God, the sort he himself gave, not in the terms of the masses with their majority and minority interests. Jesus goes back to the raw stuff of which the group is made—to the individual, and any social meaning discovered in his message originates with the religious individual who has a sober sense of life as a sacred responsibility of man to his Maker.

Jesus' view of man is simply and unpretentiously religious. He has no theory or abstract doctrine of human nature, its excellence or its total depravity. Jesus possesses an insight into human nature that is almost uncanny in the sureness with which he singles out the essential, the characteristic, and the distinctive. His parables in which human characters appear are classical commentaries on human nature. Jesus had an exalted estimate of human worth, yet he had a sharp eye for human weakness. He portrayed men just as they are. Sometimes he presented them in their best moments, again in their mediocrity, and still again when they are at their worst. But the men, women, and children in Jesus' parables are real people, although they are not always moral models or ethical examples. They are not always ideal, but they are true to life. Jesus thought of men as plain, unadorned human beings capable of both good and evil. He took them as they actually are in the drama of human living.

With all the intimacy of his understanding of the motives of men, yet Jesus finds it in his faith to remain highly hopeful for them. Jesus' estimate of men is positive, not negative. He is affirmative and confident in his approach. He calls and claims rather than condemns. He worked on the assumption that men are weak and wayward rather than wicked and distracted, and distraught rather than depraved and doomed. They are strangers to God rather than deliberate sinners against him. They are his children, some obedient, some disobedient, but it is not the will of the Father that any of them should perish. His faith in the religious possibilities of men is limitless. Men are capable of good and of becoming good. The sons of men may become the sons of God. The drastic character of his utterances on discipleship is a direct reflection of his firm faith in the human constitution—when supplemented by the Divine. Such demands could come only from one who, sensing well men's weaknesses, still knew that they were not completely evil. In his contacts with individuals there is no moral skepticism or ethical pessimism that invades Jesus' mind. Men can if they will—for all things are possible with God.

An Experimental Vacation School

(Continued from page 15)

which the boys and girls of varied backgrounds approached the task, their real concern and genuine desire to find something which would be of real value to all, could only be appreciated as one saw the group at work in a splendid spirit of fellowship.

The luncheon period was one of the happiest and most anticipated events of the day. After hands had been carefully washed, the children went to an airy room where a luncheon of sandwiches, milk, and fruit waited for them on the table. There was always an atmosphere of suppressed excitement as they found their places and paused to say a "thank you" prayer. The children tried to be considerate of one another, and guests were welcomed and treated politely. Problems of etiquette were discussed, and the children were learners in the art of table conversation, a new acquisition for them.

After the school had been in session about a week we began to feel the need of a Student Council. The children from the different groups elected representatives, and it was decided that meetings should be held regularly on Monday and Wednesday afternoons at one o'clock. The problems which came before this body ranged from "not eating crusts on sandwiches" to "stealing bathing suits."

The bathing suit episode was typical of the way in which the Student Council dealt with the cases referred to them. Two of the girls took home, in other words stole, the bathing suits loaned to them for use in the swimming pool. The matter was brought up in the Council meeting and the discussion was as follows:

"What shall we do about the stolen bathing suits? One whole family of five can't come because the older sister, who took one of the suits, won't bring the little children."

"Write them a letter and get them to come back. Tell them to come back and do something to be proud of—to make good."

"No one must mention it if they come back."

As a result of this discussion, the following letter was sent to each offending girl by the secretary of the Council:

Dear Miss S——:

I, as the secretary of the Governing Council, was instructed to write you a letter on the behalf of Vacation School in the Church of All Nations.

e have decided to forgive and forget. We hope that you will n and we promise that no mention of the previous episodes will be spoken of.

e are looking forward to seeing you again in Vacation School e you will have an opportunity to make good.

Sincerely, P——.

he following rules were drawn up by the Council:

ay as much as you can; Two unexcused absences and out; No cessary noise; Be mannerly; No rest—no swim; No quiet in ry—no swim; No ducking in swimming pool; Monitors are to keep classes orderly; Misbehavior tried by Council: found y—on probation; No hanging out of the windows.

he contacts which were made with the homes this mer were valuable. One of our workers called on dif- nt families for approximately six hours a week. Vari- problems were raised by the mothers. "How can we our children to eat right?" "We are about to be dis- sessed. What shall we do?" "Charlotte doesn't pay attention to me. What can I do with her?" These and ny other questions were asked the worker who was able help the families a great deal by talking over their blems and advising them.

Two mothers' meetings were held. Children's problems d parent-child relationships were discussed. After the eting one mother said, "I'm going to get a book about nging children up." Several mothers took copies of *e Parents' Magazine* home to read. This was the initial empt to introduce parent education officially into the cation Church School Movement, and the Child Study sociation rendered a most valuable service.

In all these groups which were organized around some it of interest, social and moral problems arose and were scussed daily. Something of the religious misconcep- ns of juniors is shown in a discussion of Good Friday.

Justina remarked, "On Good Friday God died and went to hell. e Jews crucified him because they didn't like him."

Mary replied, "They crucified him because they liked him."

Josephine added, "The people wouldn't mind God, so he com- tted suicide so the people could see it in the paper."

Through such discussions, which arose spontaneously om the children, sympathetic teachers were able to guide e boys and girls into new appreciations of truth.

Those of us who had the opportunity of working in is school felt that it was a real privilege. To be sure, ere were many weak points, but these were overbalanced the thrill of working in an experimental school with a oup of children who so thoroughly enjoyed it. A fine irit of cooperation and fellowship developed, and when e school was over the children and staff alike felt that ey had had a "great experience."

Introducing the Hero of Heroes

(Continued from page 16)

the envelope in which the pictures of the world's great eroes come, these essentials of heroism are given:

Nobility of Character.
Fearless and self-sacrificing devotion to a great cause.
Constructive work for humanity of a permanent character.

If these have been written upon a blackboard or a large eet of paper for the wall, they will serve to guide the iscussion so that the group can begin by measuring their vorite heroes and so be introduced effectively to a study f Jesus. It will be evident that he more than measures p in all of the essentials.

Heroes usually bring about changes of one kind or nother, but Jesus changed the world, even the calendar. When boys and girls once see Jesus in this light, they will e eager to study his life, to discover for themselves what was about him that so influenced the world. They will find out about the land in which he lived, its customs, its people, and every phase of his life. He can no longer be to them just another world hero, but *the* Hero whom they will wish to follow and to serve. But to become such, his life must be so opened up as to challenge their interest and enthusiasm. Such methods as these, and others that they will suggest, will help to achieve this purpose.

Getting Pupils Interested in the Gospel of Mark

(Continued from page 21)

Peter's martyrdom in Rome, and that the story which Mark wrote, the oldest story of Jesus that has come down to us, was really Peter's story, written at the request of others after Peter's death. Was there something in the story of Jesus, as told by Peter to those eager audiences of early Christians of the Roman world who never had seen the Savior they had learned to love, that touched the heart of John Mark in a new way? It may be that in passing on to others the story of the world's greatest leader, Mark himself felt a new impulse to leadership, a new longing to give his life to the work of Jesus, whom he knew as a child and but little understood.

What contrasts can your young people discover between the ideals which Mark sets forth in his Gospel and the facts of his early life? How did John Mark's ideals change as they came into contact with the ideals of Jesus? What did Mark find in Peter's stories of Jesus that changed him from a carefree boy to a man on fire for the Kingdom of God? Introduce the members of your class to John Mark, and let him show them how the study of the life of Jesus can make life worth living for young people in any time and place.

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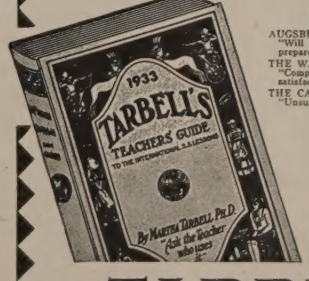

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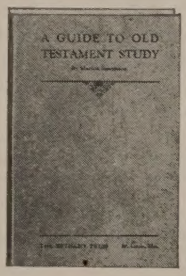

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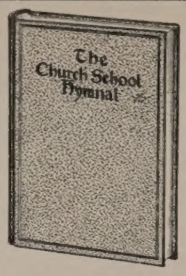

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

ase Studies of Present-Day Religg Teaching. By Hugh Hartshorne and Lotz. New Haven, Published for the tute of Social and Religious Research he Yale University Press, 1932. 295 p. e $2.00.

ie study of which this book is a report undertaken from the point of view of . is known as "creative teaching." In last paragraph of the book the authors : "This study will have served its pur- if it has succeeded in portraying a fair ole of the best Protestant teaching in . a way as to bring out—(1) the values reative' methods as compared with more eotyped procedures; (2) ways of hand- actual situations and of meeting difficul- as represented by the two contrasted s; and (3) the need for revision in methods by which teachers are trained ie spirit and philosophy of the classroom to be effectively translated into the art creative teaching."

ne of the authors, Miss Elsa Lotz, made sonal observation of actual teaching in ous types of church schools in various ions of the country, these observations nbering approximately one hundred and . The study was undertaken under the ction of Professor Hugh Hartshorne, of e Divinity School, and is a part of a more nprehensive investigation undertaken by Institute of Social and Religious Rerch.

his report is presented in an introduction ing a description of the project, and in ee parts, entitled "Types of Teaching," mmary of Cases in Terms of Criteria," l "Difficulties and How They Are Met."

n Part One there are fairly full reports the observations of four teaching situans, two of which were selected as being resentative of the better types of teach- from the standpoint of the criteria of ative teaching stated in the introduction, other two being of the opposite type. ese reports are not stenographic records, t do give a rather complete indication what actually happened in the respective uations. There are comments at various nts which guide the understanding of the der.

n Part Two the ten criteria listed in the roduction are applied to the four cases deibed. The criteria are classified under ur headings, as follows: Respect for Perality; Development through Experience; cing New Situations; Provision for Evalu- on. The application of the criteria under se headings is illustrated by excerpts from reports of teaching.

n Part Three the authors undertake to w how various types of difficulties are met indicated by the reports of teaching. ese difficulties are organizational handis, difficulties centering in parents, diffiies centering in pupils, and difficulties ering in teachers. In each case excerpts taken from the reports of observations illustrate the points being made. Toward close of Part Three, there is a brief apter on "Reality in Education," in which re is a consideration of the factor of wor- in a Canadian summer camp for interdiates.

his book is packed full of good teaching terial for those courses in leadership train- that deal with teaching procedures. ere is only one part of the book, namely, t dealing with the objectivity and validity the observations and application of cria, that will require technical preparation to understand. The few complete reports and the numerous excerpts will be very stimulating to any person who is concerned with his teaching of children and young people.

It would be very well if every person who is teaching should undertake to rate his own work, either on the basis of the ten criteria suggested in this form, or such modified criteria as he might develop on the basis of a careful study of the best teaching procedures. Better still would be for each teacher to enlist the cooperation of a supervisor or other friend in rating his work.

There will be those who will feel that the criteria do not give adequate emphasis to what are ordinarily thought of as religious values and to the usual elements emphasized in a religious program. The authors do not insist upon defending their ten criteria, and yet it might be said that any teaching that rates high according to their criteria very likely involves more actual religious values than does much teaching which, on the surface, may appear to be more concerned with religious terminology.

—F. L. K.

The Cure of Souls. By Charles T. Holman. Chicago, The University of Chicago Press, 1932. 331 p. Price $2.50.

Of the several recent volumes designed to assist the minister and religious worker to use more intelligently the resources of mental hygiene and psychiatry in personal counsel, this is one of the most practical and non-technical. The five sections deal with these topics: What ails sick souls?; The case-work method in the cure of souls; Psychiatry and the cure of souls; The function of religion in the cure of souls; Spiritual therapeutics. The "soul" is defined as the total personality, and the laws governing personality development and adjustment are interpreted. The psychology of conversion and that of gradual spiritual growth are explained. Various types of maladjustment are described and illustrated with suggestions for treatment. Religion is shown to play an indispensable place in the development of normal personality and in the correction of personality difficulties. The reader will find new significance coming into old theological terms and ideas in the light of this clear interpretation. Pastoral work under guidance such as is here provided should take on a new definiteness and increased effectiveness.

—H. C. M.

Boys Who Became President. By William Heyliger. New York, Thomas Nelson & Sons, 1932. 234 p. Price $1.50.

Attractively written stories of boyhood experiences of eighteen presidents of the United States. Important incidents which indicate the potentialities of these boys are given in some detail rather than a complete factual recital of their boyhood biographies.

Revolution in Economic Life. By W. Russell Shull. Elgin, Ill., The Elgin Press, 1932. 206 p. Price $1.50.

With clear insight and vigorous language, the author diagnoses our current economic debacle and insists that fundamental change in the underlying motives and the essential pattern of our economic life is inevitable. He finds the breakdown of our existing system to be due to the increasing replacement of human labor by machines and the failure of those in control to adjust the distribution of the products of this system fairly. We have become worshipers at the shrines of a "religion of prosperity" which results in a pauper class at both the upper and the lower economic level of society.

Our economic morality is obsolete and has broken down. We are headed for violent revolution unless responsible leaders assist in the peaceful and gradual transformation of our economic system so as to place it upon entirely different motives from those essential in an individualistic and capitalistic system, and upon an entirely new level of morality. Our moral codes governing such phases of our life as education, culture and art, politics, religion, friendship, family life, have repudiated the profit motive. Only in business and industry is it considered legitimate. But here it has broken down. The basic emphasis of Jesus upon the love motive in all relationships points the way out. Fortunately many ministers are voicing a similar warning and plea. The message of this book would enrich their thinking and lend new courage.

—H. C. M.

Jesus After Nineteen Centuries. By Ernest Fremont Tittle. New York, The Abingdon Press, 1932. 217 p. Price $2.00.

With his characteristic forcefulness and clarity, Dr. Tittle presents the message and meaning of Jesus for many of the complex problems of our modern life. While the vast differences between the world of Jesus' day and our own make it impossible that Jesus should have presented specific solutions for our difficulties, we do find in him principles and values, attitudes and insights which alone promise guidance in such issues as the worth of persons as such, conflicting loyalties, overcoming evil, fear, the problem of suffering, and finding meaning and satisfaction in the quest of a better world.

—H. C. M.

The Book of Daily Devotion. Edited by Elmer T. Clark and W. G. Cram. Nashville, Tenn., Cokesbury Press, 1932. 389 p. Price $1.50.

A page is given to each day in the year and on each page are a Scripture passage, a gem of poetry, and a prayer. The book is well designed as an aid to private devotions of a mature Christian. The type is excellent and the binding unusually attractive.

—H. C. M.

Adventures in Prayer. Selected Prayers of Bishop Charles H. Brent. Edited by S. S. Drury. New York, Harper & Brothers, 1932. 88 p. Price $1.25.

"No man is safe unless he swings his life between a risk and an opportunity." These "adventures" carry us in prayer language of unusual beauty and power into experiences with the Unseen in connection with morning and evening, the daily task, reforms and causes, the church, friends, and the self within.

—H. C. M.

Suggestions for Senior and Young People's Departments

(Continued from page 32)

February 19

THEME: *The Bible—A Guide for More Fruitful Living*

PURPOSE: To help youth discover materials in the Bible that may serve especially as guides for more fruitful living; to lead youth to seek guidance from the Scriptures.

HYMNS: See list for February 12

SELECTIONS:

THE BIBLE

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
JOHN GREENLEAF WHITTIER

THE BIBLE

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment, rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
—AUTHOR UNKNOWN

SCRIPTURE and TALK may be combined in some such manner as follows:

Down through the ages men have turned to the Scriptures for guidance and inspiration.

The ancient Hebrews reverenced the Law, the Prophets, and the writings. The most sacred Scripture was "The Law"—containing our books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Jesus was familiar with the sacred Hebrew Scriptures. Matthew's Gospel contains many instances where Jesus quoted from the Old Testament.

Selections from Matthew with their Old Testament references:

Matthew 5:21, 27—Exodus 20:13; Deuteronomy 5:17, 18
Matthew 5:33-37—Leviticus 19:12
Matthew 5:38-42—Leviticus 24:20
Matthew 5:43-48—Leviticus 19:18
Matthew 19:16-22—Story of a rich young ruler

Luke indicates that many other Gospels were written. He wrote for the guidance of his young friend Theophilus.—Luke 1:1-4.

Paul found the Scripture valuable. II Timothy 4:9-13

The author of Hebrews said: Hebrews 1:1-2

February 26

THEME: *The Bible—An Inspiration for More Fruitful Living*

PURPOSE: To lead youth to recognize the inspiration of the Scripture for more fruitful living; and to seek this inspiration through the devotional use of the Bible.

HYMNS: See list for February 12

SELECTIONS:

THE BOOK

Softly I closed the book as in a dream
And let its echoes linger to redeem
Silence with music, darkness with its gleam.

That day I worked no more. I could not bring
My hands to toil, my thoughts to trafficking.
A new light shone on every common thing.
Celestial glories flamed before my gaze.
That day I worked no more. But, to God's praise,
I shall work better all my other days.
—WINFRED ERNEST GARRISON. From *Quotable Poems*, Vol. I, Willett, Clark and Co.

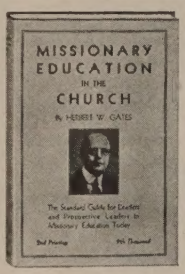
THE BOOK OF BOOKS

Within this ample volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born
That read to doubt or read to scorn.
—SIR WALTER SCOTT

SCRIPTURE selections that have inspired men to more fruitful living: Psalm 1; Psalm 23; Matthew 5:1-12; The Beatitudes; Micah 6:6-8, 4:1-5.

What Scripture passages do the young people in your group find inspiring?

Current Guides for Leaders and Prospective Leaders in Christian Education Today



MISSIONARY EDUCATION IN THE CHURCH

By Herbert W. Gates

"Here we have a book from a man who understands both the missionary enterprise and the educational program in the local church. Dr. Gates assumes from the beginning that missionary education has a share in developing Christian people, and that it should therefore be an integral part of the church's general educational plan, and not an odd five minutes tacked on at a free period. The volume gives a wealth of information on methods, available materials, projects, and suggestions for building a graded program."—*International Journal of Religious Education.* 2nd Printing. Cloth, $1.00.

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Pupil's Work Book. This new course by Mr. Shaver gives young people of senior high-school age a firsthand experience in Christian leadership. It is the first unit to be published in the International Council's new High School Leadership Curriculum. Cloth, $1.00.

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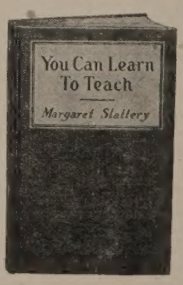
By Erwin L. Shaver

"Those who are identified with the senior department in the church school will find much valuable material here with which to construct a program for either a senior class or a training class for teachers in the senior department."—*Zion's Herald.* 4th Printing. Cloth, $1.00.

TRAINING YOUNG PEOPLE IN WORSHIP

By Harry T. Stock and Erwin L. Shaver

"Without doubt this book is the most important volume on worship published during the past five years. Written by men with high talent in young people's work, it will go far in solving the problems teachers have encountered in developing normal and fruitful services of worship."—*Church School Journal.* 3d Printing. Cloth, $1.25.



YOU CAN LEARN TO TEACH

By Margaret Slattery

A non-technical and inspirational book for the younger and beginning teacher, dealing with the religious education process in its more recent aspects. Helps the teacher to develop his own religious experience and gives much practical advice upon teaching methods. 2nd Printing. Cloth, $1.35.

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